MANUAL OF MISSIONS

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A MANUAL OF MISSIONS;

OR,

Sketches of the Foreign Missions of the Presbyterian Church:

WITH

MAPS, SHOWING THE STATIONS,

AND

STATISTICS OF PROTESTANT MISSIONS AMONG UNEVANGELIZED NATIONS.

BY JOHN C. LOWRIE,

ONE OF THE SECRETARIES OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

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INTRODUCTION.

"Thy Kingdom come!"

The work of Christian Missions has become one of the marked features of this age. The larger bodies of Christians, and many of the smaller, have their missionary stations in various parts of the world. Large sums of money are expended for the support of missionaries, the establishment of schools, and the printing of the Holy Scriptures. Hundreds of men of superior education, and their wives, women of refined manners and cultivated minds, have gone to live among the Indians of our western forests, the Negroes and the Hottentots of Africa, the Hindus and the Chinese, the Feejeeans and others in the islands of the sea;—they and their families are found living far from their early homes, in unfriendly climes, amongst rude and debased tribes, and patiently laboring year after year to instruct the ignorant, and convert the depraved and degraded people around them. This stands out to public view.

Some observers see all this without sympathy, and some venture even to condemn the conduct of these missionaries and their supporters at home. "To what purpose is this waste? Why should the labors of so many superior men and women be lost to their friends and their own people?"

In reply, some of the grounds on which the Church is led to support the cause of missions may be very briefly stated. These will appear if we consider,—

I. The Origin of the Missionary Cause.—This we ascribe to nothing lower nor later than the eternal love and purpose of God. The world perishing in its sin against himself was before the mind of God from eternity. Every human being, sinful, lost, and hopeless, like the apostate angels, was known unto God from the beginning. All the dreadful darkness, wickedness, and wretchedness that should abound amongst fallen men, which if unrestrained would make the earth to be but the vestibule of hell itself,—all these God foresaw before the world was made. The wickedness of men makes it necessary that judgments should fall upon the earth, yet still the purpose of God towards our fallen world was from eternity full of grace. And from the divine counsels proceeds the only salvation of lost sinners. To accomplish this, God "spared not his own Son, but freely gave him up." "For God so loved the world that he gave his only-begotten Son to die, that whosoever believeth in him should not perish, but have everlasting life." In this we "know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that we through his poverty might be rich." The invitation is now sent forth, among the Heathen, Mohammedans, Jews, and all others, "Look unto me and be ye saved, all the ends of the earth." He that believeth shall be saved; he that believeth not is condemned already. The Church has been established among men, and her ministers and members have received the means of grace for their own salvation, and as trustees for those who are destitute. Freely they have received; freely they must give. Their agency in this work is contemplated in the divine purpose. Angels might have been employed as missionaries, but this was not the will of God. His purpose to save his people was to be fulfilled by the agency of redeemed sinners.

This was the origin of the missionary work. It is not of human devising. It is not of this world. It is not of time. It is of God, from

everlasting. Its progress among men is by the grace and power of God. And hence its final issue is a matter of certainty, and its triumph shall be to the glory of God, in this world and in everlasting ages.

II. The Commandment of our Lord.—"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world." Matt. xxviii. 18–20; Mark xvi. 15; Luke xxiv. 47.

The permanent obligation of this commandment is clearly shown by its own nature. While any nation or even any human being is unacquainted with the gospel, this law remains in full force. The promise accompanying it also shows its permanent authority. The promise of the Saviour's presence is inseparable from the commandment. How then can the Church, or the ministers of the gospel, expect the fulfilment of this most precious promise of our Lord, while neglecting the duty with which it is connected?

To show how lamentably this commandment has been hitherto neglected by the Church—"Let us imagine that instead of the world, a single country had been pointed out by our Lord as the field of action. And since we are most familiar with our own land, let us just suppose that the particular country specified was the United States:* and that instead of the command to go forth and preach the gospel to every creature, the order had been to go through all the parts of this country and preach the gospel to every inhabitant. I find that on a scale which would make the population of the United States represent that of the world, the population of the city of New York might be taken as a sufficiently accurate representation of our own country.

"In order then to have a just picture of the present state of the world, only conceive that all who had received the above commission, somehow or other, had contrived to gather themselves together within the limits of this single city. Imagine to yourselves all the other parts of the State of New York, and all the other portions of this widely extended confederacy, immersed in heathen darkness; and that by these Christians, who had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land except by collecting a little money, and sending forth a few men,"—and you have a true but sad picture of what Christians are now doing for the spread of the gospel in the world at large.

III. The Example of the Primitive Church.—Hardly any thing was more characteristic of the early Christians than the missionary spirit. They evidently understood our Lord's commandment as requiring them to spread the gospel everywhere in the world, and to do this in foreign countries without waiting until the work of evangelization was completed in their own. They were to begin at Jerusalem, and thence to go forth amongst all nations, preaching repentance and forgiveness of sin in the name of Jesus Christ. See the example, particularly, of one of the earliest churches, if not the first, organized among the gentiles. The disciples were first called Christians in Antioch, and the church in that city sent forth two of the most eminent ministers, Paul and Barnabas, on an extended foreign missionary expedition. This was done while the church itself was few in numbers, feeble in resources, in the midst of a heathen city, no doubt actively engaged in home missionary labors, but yet willing to make sacrifices for those perishing in the regions beyond the limits of Antioch or of Syria. This was the spirit which animated the Church in the purest age of her history, and this was the secret of her power at home and abroad. She watered the fields of others, and God watered her own gardens. She scattered, and yet increased. The faith, and love, and devotedness of her own members were strengthened by their missionary labors. The examples of apostolic missionaries reäcted upon the churches, making her members apostolic. The death of devoted laborers in the spread of the gospel, called other laborers into the harvest. And the work advanced with power.

IV. The Benevolent Nature of the Christian Religion.—It prompts us to love our neighbor as ourselves; to do to others as we would have others to do unto us; to do good unto all men as we have opportunity. The influence of divine grace on the heart is the very

* This striking quotation is taken from the lamented Urquhart's Memoirs, with American names substituted for English.

opposite of every thing selfish; it is diffusive and evangelistic. It leads us to pity them that sit in darkness and the shadow of death. It constrains us to carry or send the gospel with all its blessings to every creature.

V. The Spiritual Condition of Men without the Gospel.—This is truly deplorable. Ignorance, superstition, and depravity,—almost all kinds of evil,—abound in countries where the light of the Sun of righteousness does not shine. Under afflictions their inhabitants are destitute of support, and in death they are without hope. This is stated with solemnity. Some think the heathen will be saved without the gospel. They certainly will not be condemned for rejecting a Saviour of whom they have never heard; they will be judged according to the light which they enjoyed. Rom. i. 20; ii. 12–15. But "without holiness no man shall see the Lord." With hearts depraved, and living in sin to the very end of life, on what ground can we expect their salvation? God *may*, indeed, extend salvation to sinners without the means of grace; he does this, in the case of those who are saved in infancy, and of such as received immediate revelations from heaven before the written word was given. But the sacred Scripture shows that salvation is now extended to adult men only through Jesus Christ, and through the means of grace. Thus it is written, "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the word of God." Rom. x. 13, 14, 17.

VI. The Events of Providence in our Day.—These point in the line of Christian Missions. The changes among the nations of the earth within the last twenty years have removed many barriers to the spread of the gospel, and opened doors which had been closed for centuries. The wonderful progress of commerce is tributary to the progress of missions. The steam printing-press, the steam railway-coach, the ocean steam-ship, and the electric telegraph, are all servants of the God of missions, and tend greatly to promote the interests of the missionary work. Christian and pagan nations are now brought into close relationship. The British and the Hindus live under the same laws. Our countrymen and the Chinese are meeting on the shores of the Pacific; the Chinese themselves are moved by a strange revolution, looking towards Christianity. Africa can be reached with ease from Liverpool or New York. Multitudes of Roman Catholics are seeking their homes in countries where the Bible is an open book.

VII. The Seal of the Holy Spirit.—"If this work be of men, it will come to naught; but if it be of God," it cannot be overthrown. No more decisive proofs of the favor of Heaven have been given to any cause than to that of foreign missions, by the gracious work of the Holy Spirit. Souls have been converted in every mission. The power of Budhism, Brahmanism, and Fetichism, has been broken in many instances. The False Prophet and the Papal Anti-Christ have both been compelled to yield their subjects to the missionary, to be led to Jesus Christ for salvation. Converts in large numbers among the Indian tribes, in Africa, Asia, and the islands of the sea, have adorned their Christian profession by an exemplary life, and many have died in the faith and hope of the gospel. The concluding chapter of this volume gives encouraging returns of church-members in different missionary lands.

VIII. The Certainty of final Success.—For this, the Church relies on the word of God. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." "Until the fulness of the Gentiles be brought in; and so all Israel shall be saved." These are examples of prophetic language concerning the prevalence of the kingdom of our Lord and Saviour, Jesus Christ. With these predictions in view, no Christian can doubt the final issue of the contest now waging in the world between the powers of darkness and of light. Nor can any reasonable doubt be entertained concerning the success of the measures now commonly employed by the Church in the missionary work, as tending to the general diffusion of Christianity. These measures are the same, substantially, in unenlightened as in Christian lands. The simple story of the cross, the preaching of Christ and him crucified, is the main characteristic of the work of missions in modern as in ancient times. All Protestant missionaries "preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called,

both Jews and Greeks, Christ the power of God and the wisdom of God." The success of this apostolic preaching will become more marked in coming ages, until all nations are converted unto God. We know no other means of success; we look for no other dispensation of grace; the outpouring of the Holy Spirit, as on the day of Pentecost, shall be witnessed in every place where the gospel is preached; and the long ages of the one thousand years, each measured in prophetic time, shall bring forth their myriads of truly Christian people. Then shall our Redeemer "see of the travail of his soul, and be satisfied."

On grounds like these does the Church of Christ proceed in her missionary work. Her faith is in God, and in the power of his grace. Inspired by this view, and sustained by the presence of the Saviour, her sons and daughters go forth as missionaries. They labor in various fields, with various success, enduring manifold privations, for longer or shorter days; and then they go to their rest. But their works do follow them. Their memory is dear to the Church. Nations now heathen shall in future ages bless their names. The Saviour will give to them a crown of life. And in the heavenly glory, they will evermore rejoice that they were counted worthy to be missionaries of the cross.

This Manual, it is hoped, will be acceptable to many of the friends of missions. It has been prepared chiefly for the use of those who have not had an opportunity of becoming acquainted with the fields of labor occupied by the Presbyterian Church. It is not a history of these missions; the time for writing this has not yet come. Most of the missionaries are yet among the living, and long may their lives be spared! Their labors, moreover, have been but lately commenced. The aim of the author has been simply to embody such information in this little work as would be likely to prove useful and convenient for reference. The pecuniary avails of his labor are devoted to the missionary cause.

The last two chapters have been added at the suggestion of a valued friend, to whom this book is otherwise much indebted.

New York, April, 1854.

I.

THE BOARD OF FOREIGN MISSIONS.

"Let all things be done decently and in order."

The New Testament contains frequent accounts of the missionary labors of the early Christians, which go to show that they acted together in this work. They considered it the common and great work of the Church, in which all its members, clerical and lay, male and female, were called to take a part. Pecuniary gifts were made and missionaries sent forth in aid of this cause. Whatever part individuals might perform, each in his own sphere, it seems to be evident that, under some simple method of organization, the early Christians were united in their efforts to preach the gospel to every creature. And from some things in the sacred narrative, we infer that their proceedings were either directly or indirectly under the supervision of their church courts. In the first age of Christianity, we may believe, the work of missions was the work of the Church. Acts xiii. 1–4, and xiv. 27.

Whatever may have been the practice of the first Christians in this matter, it appears to be manifestly expedient that Christians of the present age should carry forward the missionary work under some kind of organization. In union there is strength; isolated and individual efforts are commonly feeble, and liable to interruption. Without some common channel for the waters, many a pure stream could never reach the sea; many sincere disciples could do little but pray for the spread of the gospel, if there were no common method of receiving and expending their offerings.

The missionary work, however, is great. It embraces the unevangelized nations, of whatever country. It includes every good method of planting and building up the Church. Its object is simple and grand, but the means it employs to achieve this object are varied, according to the various gifts of the laborers, and the differing circumstances of unevangelized people. The followers of Christ, moreover, are living in different countries. A universal missionary institution could be conducted only on the plan of concentrating the whole power in the hands of a few men, who would be virtually irresponsible to their brethren. The fallen Church of Rome is the only body that attempts to carry forward missions by such an organization, and her success does not invite imitation. Even when Christians live in the same country, though delightfully one in spirit and in purpose, they embrace different views of doctrinal and ecclesiastical questions. Their harmony and efficiency at home would not be promoted by their fusion into one denomination, neither would their missionary labors abroad be more effective by being placed under the charge of a common Society. Questions about the mode and subjects of baptism, the use of ruling elders in the Church, not to instance purely doctrinal points, present themselves as readily at a missionary station, when the gospel begins to bring forth fruit in the conversion of souls, as they do in a Christian land; and if the missionaries hold conflicting opinions on these questions, the peace and prosperity of their infant churches are likely to be seriously injured.

It is best for each large body of Christians to have their own missionary organization; and the simpler this can be made, the better. Its form must depend in some degree on the distinctive institutions and customs of the denomination: the prevailing views of Church government in each body will materially influence the form of missionary movement. On the Independent theory, which considers every particular church as sustaining no relations to other churches, excepting those of Christian fellowship, it would be difficult to frame a Missionary Society on a plan that would secure direct responsibility to the churches as churches. This form of church government provides no common court of appeal, no general superintending body. Recourse must be had to some kind of associated action separate from the churches, or not ecclesiastical; and reliance must be placed mainly on the public opinion of the denomination for a satisfactory administration of its affairs. The Methodist, Episcopal, and Presbyterian denominations have their respective peculiarities, also, and it would be easy to show how these have affected the question of missionary polity.

A Society may be denominational, and yet not ecclesiastical,—supported exclusively by the members of some one denomination, sending forth only missionaries of its order, and yet not amenable to its ecclesiastical authorities, but to those persons only who contribute to its funds. In some conditions of the Church, this form may be expedient, and, indeed, the only one practicable; as where the prevailing state of feeling is hostile to missions. In the Presbyterian Church, it should be acknowledged with gratitude, no expedient of this kind is needful. The duty of Christian missions is commonly recognized, and it is found quite practicable to frame a missionary organization agreeing with and amenable to its general Church organization. In this way the opportunity is offered to all its members to promote the missionary work, with the same free choice in action, the same safeguards for truth and order, the same responsibility to ecclesiastical control, the same immense power resulting from oneness of views, purity of doctrines, and the indwelling of the Spirit of Christ, the spirit of missions,—precisely the same abroad, as at home; in the Presbytery of Lodiana as in the Presbytery of New York.

It is not the object, however, of this paper to discuss the question of the best method of superintending the missionary work; and for information respecting the origin of the Board, I would refer the reader to the late venerable Dr. Ashbel Green's Historical Sketch of Presbyterian Missions.* Those who have read this little volume will need no recommendation of its merits; to others, it may be commended as a lucid and well-written compend of information, and invaluable as a book of reference.

Before surveying the missionary fields and missions of the Presbyterian Church, it may gratify some readers, if we show in what way the Board, under whose charge these missions are placed, fulfils its sacred trust.

The Board consists of sixty ministers, and as many laymen, whose term of office is four years. Its members are appointed by the General Assembly, one fourth part each year. To them is "intrusted, with such directions as may from time to time be given, the superintendence of the foreign missionary operations of the Presbyterian Church in the United States of America;" and they are required to "make annually to the General Assembly a report of their proceedings; and submit for its approval such plans and measures as may be deemed useful and necessary." The Board is, therefore, simply a Standing Committee of the General Assembly, and the title of Committee would have more clearly indicated its relations to that venerable court. For convenience in holding certain real estate and in the transaction of some kinds of business, a charter has been obtained for the Board under a general law of the State of New York, with the same title precisely as designated by the General Assembly, "The Board of Foreign Missions of the Presbyterian Church in the United States of America." This charter is not a close but an open one, and the members of the incorporated body are the same persons, and no others, who are appointed as members of the Board by the General Assembly.

The Board appoints annually an Executive Committee and the Executive Officers. On these devolves the immediate charge of the mis-

* A Historical Sketch, or Compendious View of Domestic and Foreign Missions in the Presbyterian Church. By Ashbel Green, D.D. Philadelphia: William S. Martien. 1838.

sionary work. Weekly meetings are held by the Committee, at which every thing relating to the interests of the missionary cause at home and abroad may be brought under consideration. The selection of missionary fields, the appointment of missionaries, the kinds of labor in each country and at each station, the measures suitable for promoting an interest in the missionary work among the churches at home, receive continued and careful attention. Most of these are matters of deep importance. They require the exercise of enlarged views and the most sober judgment. A general acquaintance with the missionary field, and with the history of missions, and a particular knowledge of the missionary work under the charge of the Board, are required for the proper decision of questions that occur from time to time. An application for funds to build a missionary chapel, or a request for appointment as a missionary or teacher, may easily bring under consideration the whole subject of the best method of expending missionary funds, in view both of the exigences of the various missions and the amount of moneys at the disposal of the Committee.

The appointment of missionaries is one of the most important of these duties. In making appointments the Committee must rely very much on recommendations of pastors, instructors, and others. They are anxious to send forth only those who have been called to this work by the Head of the Church. As a part of the evidence of this divine call, they must take into consideration the qualifications of the applicant. His reputation for piety, prudence, and zeal, his talents and scholarship, his health and its adaptation to particular climates, are all matters of great moment. Qualifications of a superior class are greatly to be desired; but men of respectable talents, with good judgment and habits of industry and energy, all under the control of humble, loving, and devoted piety, may be very useful in most missionary fields. It may well be doubted whether it is expedient to send out men whose qualifications are not fully equal to the average attainments of the ministers of the churches in this country. A rule was adopted by the Board, at the request of the Executive Committee, that no ordained minister should be sent to a foreign field, without the recommendation of his Presbytery. This places the responsibility of deciding on the qualifications of missionaries, to a large degree, on the Presbyteries; and it should go far to secure the right kind of men. But the nature of the work itself, and the sacrifices which it involves, will always furnish presumptive evidence that the brethren who offer as volunteers to engage in it are men worthy of confidence and honor.

The missionaries become members of the Presbyteries which have been organized in their respective fields of labor, and all ecclesiastical matters are transacted as is usual in these church courts. With these, the Committee do not interefere, unless by Christian counsel at the request of the missionaries. Financial and other business matters are transacted with the missionaries, not as Presbyteries, but as missions or sub-committees; and as a general rule it is expedient to leave local details as far as possible in their hands. The general supervision must, from the nature of the case, be reserved to the Committee. This is particularly necessary in the expenditure of the funds devoted to missionary purposes. Estimates are sent up, embracing the various kinds of work in each mission—the sum desired for the support of missionaries and native assistants, for building churches, chapels, or schoolhouses, for schools, for the press, &c., being separately stated. In forming these estimates, the missions proceed upon the expenses of the preceding year as a basis, with such enlargement or diminution as may be called for by their circumstances and prospects. With estimates from all the missions before them, the Committee then apportion to each such part of the probable receipts of the Board as the wants of each mission appear to require. The probable income to be thus apportioned is itself a matter of estimate, founded upon the income of the preceding year, and the hope of enlarged contributions by the churches to this cause. In the proper fulfilment of their trust in these financial matters, the Committee are called to exercise their maturest judgment. Errors or mistakes here would involve the whole work in serious difficulties. Were expenditures to be authorized without a strict regard to the probable means of payment, a debt would soon be created, embarrassing alike to friends at home and to the missionaries abroad. On the other hand, it is no easy matter to withhold aid which is urgently solicited, and which the churches are so well able to give.

The arrangements of the Board for the receipt and expenditure of the funds committed to its charge for the missionary work, are thoroughly

business-like and satisfactory. Every donation, though as small in amount as the widow's two mites, can be traced in its course from the time it leaves its donor's hands, and for every dollar expended a satisfactory exhibit can be shown—all being on record in books kept for the purpose. Vouchers are preserved for all moneys expended. It is believed that nothing has been at any time lost through want of uprightness or fidelity. Errors of judgment there may have been, and a consequent injudicious expenditure of money in some cases. To acknowledge this is but to concede that the Executive Committee and Officers are far from being infallible in judgment. But it is no small thing to be able to say, that in twenty years, out of an expenditure amounting altogether to more than a million and a half of dollars, nothing has been lost through want of fidelity on the part of those who were charged with its disbursement. The further merit of economy in the administration of the funds of the Board may be justly claimed, and is shown, amongst other ways, by the low per centage of cost for executive services.

In the transmission of moneys for the support of the missionary work abroad, different methods are adopted for missions in different countries. To the missions among the Indian tribes, a large amount of "supplies"—various articles of clothing, groceries, books, &c.,—are forwarded. These can be purchased at much lower rates in our cities than in the Indian country. For articles purchased in the neighborhood of these missionary stations, payments are commonly made by drafts drawn by the Treasurer or Superintendent of the mission on the Treasurer in New York. In the African missions, particularly at Corisco, money is less convenient than some kinds of merchandise, and accordingly supplies are sent from this country. To the missions in India, Siam, and China, supplies are seldom sent, and only when ordered; and money is remitted, commonly by letters of credit. The Treasurer goes down into Wall street, and engages a letter of credit for, say, five hundred pounds sterling; on which letter, bills of exchange may be drawn, payable in London at four or six months after sight. This letter of credit is forwarded to the Treasurer of the mission, and bills are sold by him at the prevailing rates. The purchaser sends the bill to London, where it arrives in some five or six months after the time when it was obtained in Wall street, and four or six months must still elapse, after it is presented for acceptance by the parties on whom it is drawn, before it becomes payable by the Treasurer of the Board, making altogether ten or twelve months from its date in New York. As the Board must in due time pay this draft, it has been the good practice of the Committee to authorize, at the time of engaging the letter of credit, the investment upon ample securities of money bearing interest, so as to be in no danger of not being prepared to take it up when it becomes due. In this way, not only is safety secured, but the interest gained in the meantime on the money invested serves to reduce the cost of the bill, or, in other words, to diminish the expense of remitting funds to the missions. When the fluctuations of commerce, war, or any other cause render it difficult to sell bills of exchange in India or China, it then becomes necessary to send out silver. This must be bought, sometimes at a premium, and it is subject to expense for freight and insurance, while on the voyage it is earning no interest; so that this kind of remittance is seldom a desirable one.

The business of the Board is transacted mainly in the city of New York. This city has become the chief foreign port of the country, and possesses many advantages for sending forth missionaries, remitting funds, and foreign correspondence. No other city in this country affords equal facilities for these purposes. The decision to establish the business head-quarters of the Board in this city was therefore a measure of obvious propriety. Almost the only drawback to the desirableness of this location grows out of the great cost of living in New York. This renders a somewhat large outlay necessary for the salaries of the Executive Officers. The amount paid by the Board, however, has thus far at no time equalled the actual expenses incurred by them for their support.

For offices, the liberality of a few friends, in addition to the collections made in some of the churches in 1842, has provided the *Mission House*, in Centre street. The place at first occupied as an office was a room in the Brick Church Chapel, in partnership with another benevolent institution. This was soon found to be quite too confined a place, and two rooms were taken on the third floor of a building at the corner of Broadway and Murray street. The growing business of

the Board and the inconvenience of these rooms led to another change, and a part of a house was rented in City Hall Place, where the office

was held for some years. These rooms, however, were not well suited to the use of the Board; and the plan of renting an office was found to be expensive, and attended with the risk of change and other serious inconveniences. It is therefore a most happy thing that a house conveniently situated, well lighted, sufficiently large, and planned for its special use, is now owned by the Board. Its offices are rent-free, and are better suited to its purposes than rented rooms at almost any cost.

In the Mission House, besides the Treasurer's and Secretaries' offices, there are apartments for packing and storing goods to be sent to the missions. These occupy the basement story. When several missionary families are about to sail, their trunks, boxes, parcels, articles of furniture, &c., fill up these apartments, often to an uncomfortable degree; and both the economy and the convenience of these rooms become quite apparent. To rent suitable places for such purposes, when missionaries are preparing to embark, would always be attended with much expense, and might often be found impracticable.

The rooms devoted to the Museum, in the third story, contain a rare variety of idol gods and goddesses, from India, Siam, China, Africa, and other heathen countries, besides numerous other objects of interest. This collection is gradually increasing in extent and value, and is worthy of attention by the friends of missions. Visitors are admitted at any time, on application to the officers or clerks in the House.

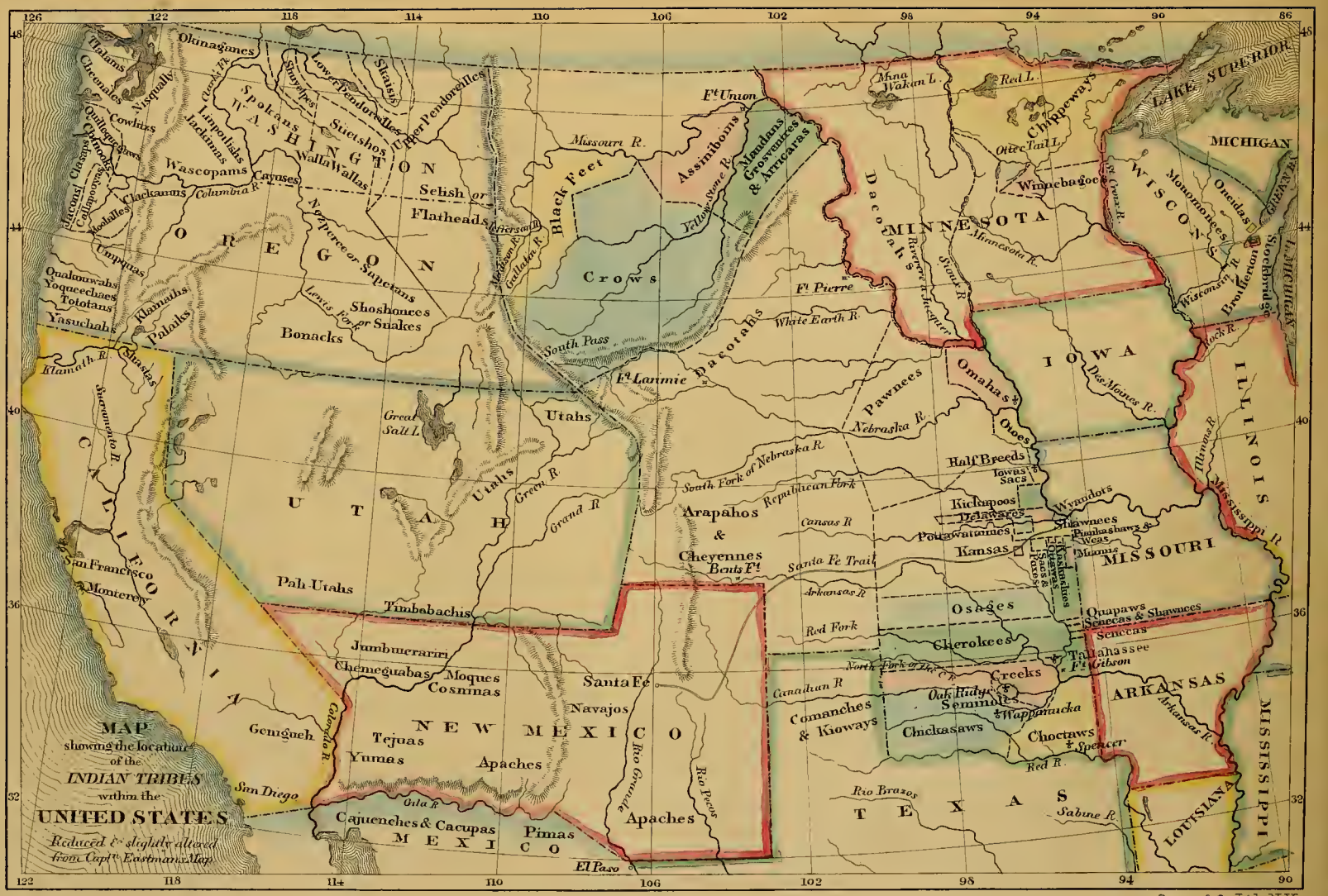
A large room is occupied by the Library. The books here collected number about 2000 volumes, mostly relating directly or indirectly to the work of missions. They include numerous translations of the Sacred Scriptures, Dictionaries and Grammars of foreign languages, Reports and Periodicals of Missionary Institutions in bound volumes, Memoirs of Missionaries, works on the Indians, on Africa, India, China, &c. They form a collection of very considerable value, and one which should be gradually enlarged.

A number of works by Chinese authors occupy a recess in the same room. This is probably the only library of the kind in this country. It consists of about 1000 volumes, of which 400 are but one work, "The Twenty-Four Histories;" and another work, "A Universal Encyclopædia," with maps, diagrams, and sketches, extends to 120 volumes. "The Five Classics" number 104 volumes, and a second series, under a similar title, contains 22 volumes. These are all in octavo, as are works on Botany, Descriptions of particular districts, Accounts

of kings and emperors, Dictionaries, &c., besides some works of smaller size. The whole collection gives a striking view of the extent of Chinese literature, and makes one sigh over the strange language which renders its stores inaccessible to most readers. Yet for reference these volumes may prove of great service. They were collected by the late lamented Mr. Olyphant, a merchant in the China trade, for some years a most valued member of the Executive Committee, and by his characteristic liberality they occupy a place in the Mission House Library.

In other rooms are kept the bound volumes of Letters received at the missionary office. These are arranged according to date. All from correspondents in this country are classified under Domestic, and those from the missionaries are placed under the head of the Missions. Thus, the volume labelled, "Domestic—January to June, 1853," includes the home letters received in those months; and the volume labelled, "India Letters, Lodiana, 1847–51," contains the letters from the Lodiana Mission in that time. Each volume has an index, making reference easy. There are upwards of sixty of these thick volumes, and each year steadily increases the number. In addition to these are many volumes, consisting exclusively of letters relating to the Missionary Chronicle formerly published, and to the Foreign Missionary. The copies of letters sent from the office fill several volumes more. And the Treasurer's books of account, of various kinds, form still another class, second to none in their importance. A copy of every letter with remittances of money to the missions, and every letter containing remittances from the churches or individuals to the treasury, will be found among these volumes.

Matters of business, which to some readers may seem to be without interest, have chiefly occupied this chapter. But all will acknowledge their practical importance. The healthful action of all the missions, and the confidence of the churches, alike depend largely on the efficient and responsible management of the pecuniary affairs of the Board. Yet these are but the scaffolding. The temple is every thing.


MAP
showing the location of the
INDIAN TRIBES
within the
UNITED STATES
Reduced & slightly altered from Capt. Eastman's Map
WASHINGTON
OREGON
CALIFORNIA
UTAH
NEW MEXICO
MINNESOTA
IOWA
MISSOURI
ARKANSAS
LOUISIANA
TEXAS
MICHIGAN
WISCONSIN
ILLINOIS
MISSISSIPPI
LAKE SUPERIOR
MEXICO
Okinaganes
Nisquallies
Cowlitzes
Wascopams
Clackamms
Umpquas
Yoquecchees
Tototans
Yasuchahs
Palaiks
Klamaths
Shastas
Bonacks
Shoshonees or Snakes
Lewis Fork
Columbia R.
Spokans
Skaitsh
Lower Pendorilles
Upper Pendorilles
Selish or Flatheads
Nez Perces or Sapetans
Black Feet
Crows
Missouri R.
Yellow Stone R.
Assiniboins
Mandans, Grosventres & Arricaras
Ft Union
Ft Pierre
Dacotahs
Minnesota R.
Sioux R.
Mississippi R.
Red L.
Mina Wakan L.
Otter Tail L.
Chippeways
Winnebagoes
Menomonees
Oneidas
Broderstown
Wisconsin R.
Rock R.
Des Moines R.
Illinois R.
White Earth R.
Ft Laramie
South Pass
Great Salt L.
Utahs
Green R
Grand R
Pah-Utahs
Timbabachis
Jumbuccararis
Chemeguabas
Moques
Cosninas
Santa Fe
Navajos
Tejuas
Yumas
Apaches
Genigueh
Gila R.
Cajuenches & Cacupas
Pimas
Rio Grande
Rio Pecos
El Paso
Rio Brazos
Sabine R.
Omahas
Otoes
Pawnees
Nebraska R.
Half Breeds
Iowas & Sacs
Kickapoos
Delawares
Shawnees
Pumkashaws & Weas
Wyandots
Pottawatomies
Kansas
Kansas R.
Arapahos & Cheyennes
Republican Fork
South Fork of Nebraska R.
Arkansas R.
Santa Fe Trail
Bents Ft
Osages
Quapaws
Senecas & Shawnees
Red Fork
Cherokees
Tallahassee
Ft Gibson
Creeks
North Fork of Red R.
Canadian R
Oak Ridge
Semmolies
Wappanucka
Comanches & Kioways
Chickasaws
Choctaws
Spencer
Red R.
Arkansas R.
Missouri
Missouri R.
Iowas & Sacs
Foxes
Chippeways
Ottawas
Miamis
Kickapoos
Delawares
Shawnees
Pumkashaws & Weas
Pottawatomies
Kansas
Osages
Quapaws
Senecas & Shawnees
Cherokees
Creeks
Semmolies
Chickasaws
Choctaws
Arkansas
Mississippi
Louisiana
Texas
Michigan
Wisconsin
Illinois
Minnesota
Iowa
Missouri

II.

MISSIONS AMONG THE INDIAN TRIBES.

"They that dwell in the wilderness shall bow before Him."

The Indians of our day may be divided into two classes,—those who are now partially civilized, and live in a somewhat settled state, and those who are yet savages. It is among the former that our missionary stations are chiefly found. Indeed, their partial civilization must be ascribed in no small measure to the influence of Christian missions.* These tribes are mostly the remnants of once powerful nations. Some of them are found in the western part of New York, others in Michigan, but the larger part live in the territory west of the Mississippi river, known as the Indian Reservation. This Reservation lies immediately west of the States of Arkansas and Missouri, between Red river on the south and Platte river on the north—a territory about three hundred miles in breadth, by five hundred miles in length, from north to south. The General Government has set apart this country for the exclusive use of the Indians. It is of unequal fertility, but embraces a large amount of choice land, and it enjoys the great advantage of being penetrated or bordered by several noble rivers. Here are collected—beginning our enumeration at the south, and proceeding northward—Chickasaws, Choctaws, Creeks, Seminoles, Cherokees, Osages, Wyandots, Potawatomies, Weas and Piankeshaws, Peorias and Kaskaskias, Ottawas and Chippewas, Shawnees, Kanzas, Delawares, Kickapoos, Iowas, Foxes and Sacs, Otoes and Missouries. Immediately north of the Reservation, the Omahas and other tribes have an uncertain abode.

Most of the Indians in this Territory belong to tribes which formerly lived on the eastern side of the Mississippi; some of them in the Atlantic States. The Cherokees dwelt in Georgia; the Choctaws, in Mississippi; the Creeks, partly in Alabama. The interests of the people of these States were supposed to require the removal of the Indians out of their bounds, a measure not to be justified on any other ground than that of stern necessity. It may well be questioned whether this plea should have been admitted. The happy working of a Christian policy towards the Indians has been shown in the State of Michigan, where laws were passed by the Legislature to facilitate their becoming citizens. This humane and enlightened policy has wrought no evil to the State, while it is gradually leading many of the Indians to become owners of small farms, and to support themselves and their families by honest industry. But these liberal views were not prevalent at the period when the removal of the Cherokees and other southern tribes was enforced. The measure was carried through at the urgent instance of the States, by the power of the General Government, with as much humanity as the severe circumstances of the case would permit, but unquestionably with very great suffering to the poor

* For a valuable and interesting collection of evidence taken before a Committee of the British House of Commons, showing that Christian missions confer the greatest temporal benefits on the people amongst whom they are established, see a volume entitled, "Christianity the Means of Civilization." London, 1837.

Indians. Yet good has been brought out of this great evil. The Indians, in their new abodes, are under the protection of the General Government, dwell in peace, and enjoy many opportunities of improvement. Considerable sums of money are paid to many of these tribes in annuities, as a compensation for the lands formerly held by them; and these annuities are partly expended in the support of schools. Several of the tribes enjoyed the instructions of missionaries previous to their removal, and they are now fairly entered on the march of civilization. Their numbers are beginning to increase, which is a sure sign that they are becoming free from the wasting habits of savage life.

Besides the partially civilized tribes in the Indian Territory, there are some small bands in the States of New York and Michigan, whose progress in the arts of peace may be rated at a similar grade. Some of the Indian families in New Mexico, particularly the Pueblos, live in a somewhat settled way; and the Indians of California, it is believed, could be induced, by the adoption of suitable measures, involving some expense at first to the General Government, to group themselves on reservations of land, and under the care of missionaries to engage in the cultivation of the soil. It would cost infinitely less of money and of effort to provide in this way for the civilization of those Indians, and thus to make them useful citizens, than to employ a military force for their restraint or punishment. Which method of dealing with an ignorant heathen people by a great Christian nation would be most humane and praiseworthy, it requires no argument to show.

The other general class of Indians are those who are yet addicted to the ways of savage life. Numerous tribes are still found ranging over the vast tracts of country lying east and west of the Rocky Mountains. These tribes differ greatly from each other; some, like the Caman ches, being numerous and fierce, living by war and violence as well as by the chase; others, like the poor Root-diggers, being objects, not of terror, but of pity. Amongst these wandering and savage tribes no missionary station is to be found. And it deserves serious consideration, whether any thing can be done for them. It must surely be expected that some way of carrying to them the story of the cross will be presented. The streams of emigration to Oregon and California are now flowing through these Indian hunting-grounds, and our countrymen are in almost feverish expectation of railway travelling across the continent. May these signs of the times betoken the blessings of the gospel, carried by the churches of this land to these long-neglected tribes!

The first Indian mission, commenced in 1833 by the Western Foreign Missionary Society, which was the germ of the Board of Foreign Missions of the Presbyterian Church, was established amongst the Weas, a small band, occupying a part of the Indian Territory, near its northern boundary. With this mission the Rev. Messrs. Joseph Kerr and Wells Bushnell, and their wives, were connected, and several male and female teachers. The Rev. William D. Smith had previously made an interesting exploring tour amongst the tribes on the Missouri, which led to the formation of the Wea mission. Encouraging success followed the labors of the missionaries; a church was organized, and a number of native converts added to its communion; but the mission was relinquished after a few years, partly on account of the failure of health and removal of some of the brethren, and chiefly because a mission had been afterwards formed by another denomination amongst a small neighboring and kindred band. As the number of Weas was but some two or three hundred, and their kinsmen were hardly more numerous, it was a measure of questionable propriety to form a separate mission among the latter band; but this having been done, it then appeared to be inexpedient to maintain the Wea mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor, and some of the brightest displays of the power of divine grace, were witnessed in the brief history of the mission amongst this little tribe.

The Indian missions of the Board are found now among the Chickasaws, Choctaws, Creeks, and Seminoles, occupying the southern part of the Indian Territory; the Iowas and Sacs, near the northern part; the Omahas and Otoes, in the vicinity of Council Bluffs, on the Missouri river; and some bands of the Chippewas and Ottawas, on Grand and Little Traverse bays, Michigan.

The Iowa and Sac mission is the oldest on this list, having been

formed in 1835. These Indians live near the northern boundary of the Indian Territory, and the river Missouri separates them from the white settlements. The Iowas numbered about 1100 souls, and the Sacs 500, when the mission was first commenced amongst them. Owing to the prevalence of intemperance, especially among the Iowas, their numbers have been decreasing: only about 750 were enumerated in 1847, and but 437 in 1853. Their vicinity to the settlements of white people has proved a serious drawback to their improvement. For several years the whiskey-trade was carried on with little restraint, and it is still too easy for the besotted Indians to cross over the river and seek their most deadly enemy. Amongst the demons of our race, a front rank must be assigned to the whiskey-traders on the borders of the white and Indian settlements. They have carried on their destructive business in defiance of the laws of God and man, tempted by its enormous gains. An Indian has been known to exchange a good horse for a small keg of whiskey. The authorities of the Government have endeavored to prevent this demoralizing traffic with the Indians, but it is a difficult thing to restrict it. Its influence on the poor Iowas has been most debasing. They are becoming fewer in number, dispirited and degraded. The Sacs are a more sober and industrious tribe, but they are equally indifferent to the gospel.

The missionaries have prosecuted their work steadily in the face of great discouragements, and at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of intoxicating liquor. When sober they regard the brethren as their best friends, and place the greatest confidence in them.

Preaching and visiting from lodge to lodge have occupied much time and attention, but without much visible fruit. It would seem that but little good can be done to the adult part of these tribes. For the children, schools have been opened. For several years a day-school was maintained, attended by from forty to fifty scholars. In 1846 a boarding-school was established, a large building having been erected for this purpose. In this school the number of scholars has been from thirty to forty. In this department of their work the missionaries find their chief encouragement.

The language of the Iowas was reduced to writing, a grammar prepared, a small printing-press set up in 1843, portions of the Scriptures translated, a hymn-book and some elementary books published. Efforts have not been largely extended in this line, however, as it is deemed more important to teach the children to read the English language. For a full account of the mission, the reader will consult the Annual Reports of the Board; and these will convey a strong impression of the self-denial, industry, patience, and faith, with which the missionaries have continued year after year in this discouraging field. Their labors have not been in vain. A few converts have been admitted to the church, one of whom finished her course in 1847, being supported by a good hope through grace.

According to the Report of this year, 1854, this mission has one station, one ordained missionary, one male and three female assistant missionaries, twenty three boys and twenty one girls in boarding-schools.

Next in date is the CHIPPEWA AND OTTAWA MISSION, which was commenced in 1838. Reserving a somewhat full account of this successful mission for a later place in this paper, I will only give here the numerical statistics contained in the Report of this year, 1854. It has three stations, one ordained missionary, nine male and female assistant missionaries, a church embracing over thirty communicants, buildings and arrangements for a boarding-school completed, with forty-six scholars, and sixty scholars in day-schools.

The MISSION AMONG THE CREEKS was commenced by the Rev. Robert M. Loughridge in 1842, under circumstances of peculiar interest; and its progress has been marked by the favor of Heaven. The district of country occupied by the Creeks lies west of the State of Arkansas, in the Indian Territory, between the Choctaw district on the south, and the Cherokee on the north. Their number is over 20,000 souls. They are advancing in the knowledge of agriculture and the simpler mechanic arts. Missionaries had been stationed among them in former years by several Societies, but they had been required to leave the Indian country by the chiefs; and for some years previous to Mr. Loughridge's visit to them, this large tribe had been destitute of missionary laborers. Mr. Loughridge spent some months during the winter of

1841 and 1842 in the Creek country, visiting the leading chiefs and the different settlements in the nation, and he thus gained their confidence and good-will. The result was a kind of *treaty*, a written agreement signed by both parties, giving him permission "to establish a mission at some suitable point, with a school, to be under the control of the mission; but preaching to be only at the mission station, and the number of missionaries not to exceed four at the commencement; the missionaries not to interfere with the government schools or the national affairs; the chiefs to afford their countenance and protection, and the use of as much land as may be wanted for the mission families." The proviso concerning interference with their schools and public affairs was probably inserted with reference to the events of former years.

Early in 1843, Mr. Loughridge with his wife reached the Indian country again, and met with a most cordial reception. A log-house was built for his family, and another for a school-house. The station was called Kowetah, and is twenty-five miles west of the eastern boundary, and eight miles from the northern. On the Sabbath, religious services were held, and a school was taught during the week; the attendance at both, and the interest evinced in them, were encouraging. A boarding-school was commenced in 1845, at first with twenty scholars. A church was organized in January of the same year. A second station was formed at Tallahassee, sixteen miles east of Kowetah, in 1848, and a large building erected for a boarding-school. A day-school was opened at the Agency, two miles east of Tallahassee, which was transferred to that station, and afterwards relinquished. The boarding-schools at the two stations contained for some time one hundred and twenty scholars, in equal numbers of boys and girls; there are still eighty pupils at Tallahassee, but the number at Kowetah, owing to various causes, has been reduced. These schools have proved a means of great good to the youth connected with them. A considerable number of the scholars have become members of the church; "times of refreshing from the presence of the Lord" have caused the hearts of the missionaries to rejoice in their work, many of their beloved scholars having sought and found the way of life. No one of the Indian missions of the Board has been more honored in the hopeful conversion of souls. Some of the converts, as well as of the missionaries, have died in the triumphs of faith. Two young men, formerly pupils in the school, have been taken under the care of the Presbytery as candidates for the ministry. And the missionary work is still going on with marked encouragement and success.

This mission, according to the Report of this year, 1854, now consists of two stations, two ordained missionaries, nine male and female and two native assistant missionaries, fifty-five communicants, and one hundred and twenty scholars in boarding-schools.

One of the most important of these missions is the institution called *Spencer Academy*, among THE CHOCTAWS. This was placed under the charge of the Board by the Council of the nation, in 1845.

Christian missions were commenced among the Choctaws by the American Board, in the year 1818, while these Indians were living east of the Mississippi. Under the labors of devoted missionaries the happiest fruits were beginning to appear, before the removal of the tribe from their former lands. These fruits were not altogether lost at the time of their reluctant and afflicting change of abode. They were accompanied to their new homes by their best friends, the missionaries—some of whom were permitted to continue long in their work of faith and labor of love. The names of Kingsbury, Byington, and Wright, will be ever regarded as amongst the greatest benefactors of this people. One of these fathers, the Rev. Alfred Wright, has been lately called to his rest; but before his death, and while a member of the General Assembly which met at Charleston, S. C., in 1852, he could speak of more than eleven hundred church members, he himself being the pastor of a church of nearly three hundred communicants. The Scriptures also have been translated into the Choctaw language.

The Choctaw people are no longer to be classed among the ruder tribes, though doubtless many of them are far from having reached the standard of a Christian civilization, and still more, alas! have not become Christians even in profession. Yet in 1846 they were described as "all living on farms, and sustaining themselves by cultivating the soil. Many of their farms and cabins are small, yet not more so than is found in every new settlement of our western forests. But many of their farms are well improved and the buildings good. Their country

has in it abundance of good land, and stock is easily raised. On their farms many families are living comfortably, who are wholly Indian, and cannot speak a word of English. They are destitute, in these scattered abodes, of stated preaching: and they need schools and teachers in the different neighborhoods."

The Choctaws have now an organized government, consisting of a Legislative Council, and Courts of Justice, with an excellent Code of Laws. In the administration of their civil affairs they would not suffer by comparison with some of their white neighbors, if indeed their proceedings would not put to the blush "the law and order" maintained in some of our States. In one important matter they are greatly in advance of many of the States,—they have made a most liberal provision for the education of their children. They expend upwards of $20,000 annually for this object, or a sum equal to a tax for education alone of about one dollar to each person. This money is paid out of their annuities from the Government.

In the expenditure of their funds for education, the Choctaws naturally and wisely availed themselves of the help of their missionary friends; and they adopted the system of boarding-schools. Appropriations of money were made for the erection of buildings, and for the current expenses in part of several schools of this class, which were placed under the charge of the American Board, the Methodist and the Baptist Missionary Societies. The Missionary Societies provide the teachers, books, &c., and also the board and clothing of a certain number of scholars, involving on their part an expenditure estimated at about one-fourth more than the amount received from the Indians. The Council reserved one institution for their own control, intending to make Spencer Academy neither a local nor a missionary school, but one which should receive scholars from all parts of the nation, to be trained under a superintendent and teachers appointed by the Indian authorities. The Academy was projected in 1842, and endowed with an appropriation of $6,000 per annum from their own funds, and $2,000 from the Indian Department. A reservation of land has been set apart for its use, which, however, is too sterile to admit of profitable cultivation, though it furnishes fuel and partial advantages for farming. Buildings for the accommodation of one hundred scholars are placed in the centre of the reservation. The Academy was opened in February, 1844, with sixty pupils, and the average number while it continued under the direction of the Council was seventy-five.

After trial, serious difficulties were found to attend the actual working of the institution as originally planned,—difficulties relating to its expenses, instruction, and government. The Council therefore proposed to transfer the charge of this Academy to the Board, on the condition of the Board contributing $2,000 per annum to its support. This was an unexpected sphere of missionary labor, and in view of the importance of having the youth connected with the Academy under Christian influence, the Committee could not long hesitate to accept the trust. The mission was commenced under the charge of the Rev. James B. Ramsey, as superintendent, in 1846. Mr. Ramsey's health having become impaired, he resigned this post, and was succeeded in 1850 by the present superintendent, the Rev. Alexander Reid. To the devoted services of these brethren and their associates, the Choctaws are greatly indebted; but for the detailed history of the mission, reference must be made to the Annual Reports of the Board. It is a mission which requires a great amount of labor, both at the station and at the Mission House. It has met with difficulties, losses, opposition, and sad bereavements. One of the most severe bereavements was the death of the Rev. Alexander J. Graham, a young minister of superior endowments and devoted piety. Yet this mission has already accomplished a great and blessed work, and it is now in full progress, under gratifying circumstances, and with very favorable prospects. I will only add, to show the exemption of the Board from any just charge of seeking their own things instead of the benefit of the Indians, that while the stipulated number of pupils is one hundred, the actual number has always been considerably larger, and last year amounted to one hundred and thirty; and while the agreement between the Board and the Council requires an expenditure of $2,000 per annum by the former over the amount received from the latter, the sum actually expended has averaged over $3,100 per year above the amount received. This, however, is a very small sum to be expended by the Church of Christ towards securing the Christian education of more than one hundred Choctaw youths, the flower of their nation, the magistrates, legis-

lators, and professional men of their generation. May they be found the true disciples of Jesus!

Religious services are conducted at the station, and at neighboring places, on the Sabbath; and during the vacations of the Academy, the gospel has been preached in more distant parts of the Indian country. These labors have not been in vain in the Lord. Some have been led to put their trust in Jesus Christ for salvation; and a church was organized in 1847, to which a number of native members have been added. The changes at the station, some leaving every year whose places are supplied by others, have tended to prevent satisfactory returns of the number of members connected with the church; but the youth converted here may be expected to become members of churches in other places, and thus their Christian influence will be widely extended.

According to the Report of this year, 1854, the force employed in this mission consisted of one ordained missionary, and thirteen male and female assistant missionaries.

The attention of the Board was directed to the Otoes and Omahas for some years before it was found practicable to establish a mission among them. Arrangements were made to receive some of their children into the boarding-school among the Iowas, but their fears prevented any thing being done in this way. In the autumn of 1846, the Rev. Edmund M'Kinney and his wife removed from the Iowa station to Bellevue, in the neighborhood of Council Bluffs, on the Missouri river,—a place which afforded convenient access to the Otoes and Omahas. A building of hewn logs was completed in the spring of 1848. It is two stories high, sixty-four feet in front by twenty-eight in width, with two side wings of proportional size, and is well suited for a missionary family and boarding-school. Besides conducting religious services on the Sabbath, the missionary has the charge of the school. The number of scholars has varied from twenty-five to forty-five, of both sexes, including the children of Otoes, Omahas, Pawnees, Puncas, and half-breeds. The mission family and school have been repeatedly visited with sickness, and it has been found extremely difficult to procure servants for household work. For several years the mission was seriously embarrassed by the changes and the inadequate supply of assistant missionaries. Its prospects are now more favorable, although Mr. M'Kinney felt constrained by the health of himself and family to withdraw during the last year from this field of labor. His place has been supplied by the transfer of the Rev. William Hamilton and his wife from the Iowa mission, who are aided by a teacher and his wife, a female teacher, and a farmer and his wife, all lately appointed, and entering on their work with fine qualifications for its duties. The friends of these poor Indians may hope that brighter days are now to shine upon them. The past labors of the mission have not indeed been without fruit; and the example of self-denial, patient endurance of suffering, and perseverance in discouraging circumstances, should be of great price to a church whose members are generally living in the enjoyment of abundant earthly comfort; but we may now look for more direct returns from the labor expended on this field than have yet been afforded, if only faith and prayer do not fail.

The numbers, character, and condition of these remnants of once powerful tribes were thus described in former Annual Reports of the Board:

"The Otoes are divided into six bands, and number 1166. They are much esteemed by the neighboring tribes for their daring spirit, both in war and the chase; but their moral character is far from being good. They indulge to excess in the use of intoxicating liquors, and have at times displayed the character of perfect savages in acts of ferocity and violence. As they live mostly by hunting, the men, women, and children follow the buffalo far to the west and south-west. They are desirous, notwithstanding, of having missionaries and teachers to reside among them, are willing that their children should be taught, and will listen themselves to the preaching of the gospel.

"The Omahas number 1050, and are esteemed more docile and harmless than the adjoining tribes. They have long been most anxious to have missionaries and teachers among them; and since the brethren have come, they have given them a most cordial welcome. It is affecting to hear them relate their efforts to obtain a knowledge of truth. Their remote ancestors had cut a pole, which was to be held sacred, and handed down to the latest generations; and had also given them a sacred pipe, with which they were to worship on the death of a chief

or other important event; but these, they say, could not give them any instruction, for which reason they thought our Bible was to be greatly preferred. They are extremely anxious to have their children taught. Provision was liberally made last year by a few ladies in New York to support a large number of these children in the boarding-school at Iowa. This was, at first, the earnest request of the chiefs; but when the Indians were applied to for their children, they were afraid and unwilling to trust them to go so far away, lest the tribes in whose bounds the school is placed should do them injury.

"They have been forced to leave their old villages above the Council Bluff by their enemies, the Sioux, and are at present very much dispirited. They are also restricted in their hunting-grounds by their cruel and powerful neighbors. From these causes they are very poor: both men and women are clothed in skins, and their children, even in winter, are nearly naked, and often entirely so. During the last summer they suffered from an attack of the Iowas, by which a number were wounded, and also from a murderous attack of the Sioux, by which seventy-three of their number were killed. 'By this dreadful calamity,' writes Mr. McKinney, 'many of the Omaha families have been entirely destroyed; many husbands and fathers have lost their wives and children, and the whole nation now in this neighborhood is completely broken down in spirit. They seem to think there is no hope for them, and ask of their agent and missionary, in their most afflicting circumstances of bereavement and destitution, What now shall we do? Their agent, Major John Miller, a professing Christian, takes a most lively interest in their affairs, and at all times coöperates with the mission to do them good. Every means in our power have been used to raise their spirits, and to direct their aims and efforts into the channel most likely to lead to permanent benefit. One ground of hope is, that they cling with great confidence to the white people, and seem to expect a change for the better, not so much by becoming a strong savage people as by adopting the white man's mode of living. When Big Cane, their principal chief, was told that the ladies of New York felt a deep interest in his people, and were desirous of feeding, clothing, and educating their orphan children, he expressed great satisfaction, and attributed it to the agency of the Great Spirit. When asked how many orphans they had, he replied: "We are all orphans, and need the aid of our white brethren."'

"Like most of the other tribes on the Missouri river, the Omahas are strongly addicted to intoxicating liquors. Poor as they are, they will often give a horse for a few gallons of whiskey; and their wisest and most influential men are often engaged in drunken frolics. Their agent and the missionaries are doing every thing in their power to correct this dreadful evil. They have told them that they can do nothing to assist them unless they give up a practice which they know to be wrong, and which they see is drawing them to certain ruin. This contest between light and darkness will be severe, and life or death to these poor Indians is suspended on the issue. With much to discourage, there are already tokens for good among them."—*Report* 1847, pp. 11, 12.

"'Both tribes are in a state of degradation, destitution, and wretchedness. They are acquainted only with hunting, and know not how to labor. When not on the chase, the men are idle, and given to intoxication. They see that the game is fast going beyond their reach, and they profess a willingness to learn the customs of the white man. They are willing to be instructed and to hear preaching, and anxious that their children should be taken into the boarding-school. One mission and one school is but half what is needed. Each tribe ought to have a mission. They do not live together, nor is it best that they should do so. The Otoes have a small school annuity of five hundred dollars, which for the present they have given, that their children may share in the benefits of the school. They have other annuities which would aid in giving them a mission and a school to themselves. The Omahas have no annuity; but both tribes own a rich and beautiful country, ten times larger than their wants require. Should part of their land be disposed of to the Government, as has been recommended by the able and experienced Superintendent of Indian Affairs, both tribes would have means of their own to support a system of education and instruction which, under proper regulations, would greatly aid them in adopting the habits of civilized life."—*Report* 1848, p. 13.

This mission now consists of one ordained missionary, six male and female assistant missionaries, with 42 scholars in the boarding-school.

The little MISSION AMONG THE SEMINOLES was the next established, having been formed in 1848. It is an off-shoot from the Creek mission. The Rev. R. M. Loughridge, of this mission, had visited the Seminoles in 1846, and was well received by them, though some of them knew nothing about ministers or preaching, and thought it safest and best to oppose all the ways of the white men, "such as schools, preaching, fiddle-dancing, card-playing, and the like." They are "living by themselves in the Creek country, their settlements being about one hundred miles south-west from the station at Kowetah. They are the remnant of a once powerful and warlike tribe. They consider themselves to have been most deeply injured by the white man. They have no school funds, and are poor and discouraged. What property they have is exchanged for strong drink, of which large quantities are consumed among them." Thus was their condition described in the Annual Report of the Board in 1849, and in 1852 it was represented as but little if at all more hopeful. "The temporal condition of this small tribe is not improving, and is in many respects discouraging. . . . Intemperance is still prevalent, and is even on the increase, wasting their means and destroying their health; and their number is decreasing."

Almost the only thing that encourages the hope of a better state of things amongst this tribe, is the patient labor of their missionary teachers. One of these is a somewhat remarkable man, himself a Seminole Indian, Mr. John D. Bemo. He was joined in 1848 by Mr. John Lilley, who had been sent out in 1845, with a view to form, in connection with Mr. Bemo, a school among these Indians, but had been detained among the Creeks by the wants of the station at Kowetah. The subsequent progress and present circumstances of the Seminole mission are thus referred to in the Annual Report of 1853:

"The establishment of this mission was at first an experiment. They had expressed no wish for missionaries or schools, and it was not known that they would even send their children to be taught. They, however, received the teachers kindly, and the chiefs made no objections to the school, or to the religious services conducted at the mission. As the children advanced in learning, their parents became more interested, and others became desirous that their children should be permitted to share in the benefits. The school is yet on a small scale, containing seventeen Seminoles, supported by the mission, and four Creeks, supported by their parents. Three of the scholars were destitute orphans, and could not well be refused admission, although they are too young for a boarding-school. The other fourteen Seminoles are bright and promising children. The two eldest, of each sex, will soon be young men and young women. The parents of the Creek children esteem it a privilege to support their children under such good instructions. When out of school, both boys and girls engage cheerfully in their appropriate employments. The best hopes of this discouraged tribe rest upon this mission. Although the scholars are few in number, their influence and their example, especially of the larger boys and girls, are already felt; and with the blessing of God, they will be prepared to do much to promote the best interests of their people."

"If the funds of the Board would permit, the number of scholars should at once be doubled. The time, also, has fully come when a minister of the gospel should be sent to this mission. Besides the Seminoles, several settlements of the Creeks are entirely destitute of preaching, and a large settlement of Shawnees, consisting of forty families, is but twelve miles from Oak Ridge, the site of the mission. His whole time could be employed in preaching the gospel to these destitute neighborhoods."

The missionary force at Oak Ridge now consists of four male and female assistant missionaries, with twenty-six scholars in the boarding-school.

The CHICKASAW MISSION is the latest that has been planted among the Indian tribes by the Board. It was resolved upon in 1849, but the work of preaching and instruction in schools was not begun until 1852. These Indians have purchased a part of the country belonging to the Choctaws, amongst whom some of them are still living, but many of them are settled in their own district. Their number is stated at over 5000 souls. They receive large annuities from the Government, and are a spirited and interesting people, though less under the influence of the Christian religion than their Choctaw neighbors. Living nearest the south-western extremity of the Indian Territory, they would enjoy advantages, if themselves evangelized, for extending the blessings of the gospel to the tribes farther west and south.

Two stations are now formed among this people—one at Wapanucka, the other at Boggy Dépôt. At the former place a large and conveniently arranged building, of stone, has been erected, in which one hundred scholars can be accommodated. The funds of this building were supplied by the Indian Council, who have also engaged to contribute the usual part of the current expenses of the school. In this building the Chickasaws have taken a generous pride. It was begun in the midst of the forest, far distant from mills, lumber-yards, mechanics, or any of the requisites for such a building, and required not only patience but unwearied energy and industry for its completion—all of which were happily found in Mr. James S. Allan and his wife, who had the privilege of being the first missionaries of our Church to this important tribe. The school was opened in October, 1852, under the charge of the Rev. H. Balentine, and during the first term nearly sixty girls were enjoying, as boarding-scholars, the precious advantages of a Christian education. The full number of girls are now in the school. Thus a fountain of Christian influence is springing up in the wilderness. Many households will have reason to bless God for this place of Christian training, and its daily lessons will prepare many to become citizens of heaven.

The Council, in 1851, passed a law requesting the Board to take charge of a boarding-school for boys, to contain the same number of scholars. To this proposal, consent was given upon certain conditions; but the Council have not taken further action in the premises. This important measure remains therefore in abeyance, though we may hope it will yet be carried into practical operation.

The second station, ten miles distant from Wapanucka, was under the charge of an ordained missionary, now absent for his health. He had several stations for preaching, and had already met with good encouragement in this work. Three native members were added to the church at the first communion. A small brick church has been erected at the Dépôt. The education of the children was not neglected; over twenty, most of them in a day-school, were under the instruction of the ladies of the station. The health of the missionaries having given way, Boggy Dépôt is at present unoccupied.

The Report of this year, 1854, gives as the statistics of this mission—two stations, two ordained missionaries, thirteen male and female assistant missionaries.

The complete returns of these Indian missions, as stated in the Report of 1854, are: eight ministers of the gospel; fifty-eight male and female assistant missionaries, of whom four are natives,—teachers, farmers, the wives of missionaries, &c.; ninety-six communicants; and five hundred and thirty-eight scholars, mostly in boarding-schools.

For the support of these missions, the sum of $43,457 was expended in the year ending May 1, 1853, a part of which was on account of the buildings for the Chickasaw and Ottawa boarding-schools. The sum of $23,240 was received from the Government, in aid of the schools, being mostly moneys appropriated to this object by the Indians, out of their annuities. This leaves a little more than $20,000 as the amount furnished by the Presbyterian Church to the cause of missions among the Indians—a very small sum for an object so good and noble.

The foregoing narrative shows that the boarding-school system has been largely adopted in these missions. It is a system that has some drawbacks, and yet greater advantages. It involves a considerable expenditure of money—for buildings, the support of teachers, food and clothing of scholars. This consideration will always prevent the establishment of such schools in all tribes alike. Some of the tribes are very poor; others are not willing to appropriate their annuities for this or any other good object. No part of the missionary work, moreover, requires so large an amount of care and labor, on the part both of the missionaries and of the executive officers of the Board, in providing supplies of every kind for large families, living far in the interior of the western wilderness. It is no light matter to furnish all the different kinds of food, clothing, and domestic service required by a household of one hundred and fifty inmates, at a place far distant from markets, stores, and the usual conveniences of civilized life. Nor is it a small thing to keep all the accounts of such purchases, with a voucher for every item, however minute. Yet with all this complex and difficult labor, and with the more serious discouragements of the

impaired health of many engaged in the work, and of too frequent changes of scholars and teachers, the system of boarding-school instruction is nevertheless attended with the greatest benefit to the Indians—making it well worthy of adoption, as a part of missionary agency. While it need not be used to the exclusion of other kinds of work,—for the ordained missionaries all preach the gospel, and day-schools are sustained wherever scholars will attend them,—it may at the same time be pursued as being in the end one of the best means of doing good to the Indians. The scholars in these institutions are trained up under Christian influence, instruction, and example. They live in the missionary household, and are clothed, plainly but comfortably, after our fashion. The boys are taught to work in the garden and on the farm; the girls to knit, sew, and attend to the common duties of housekeeping. They are taught the English language, and the usual branches of common-school learning. They are assembled morning and evening at family worship, and on the Sabbath they unite together in the services of the sanctuary. Thus they are in training for the duties of life under the happiest circumstances. Many of them have already become the subjects of divine grace. A few are already looking to the work of the Christian ministry; some are already, and others probably will be teachers; others still will occupy posts of influence in their respective tribes, as magistrates or council-men. The boys will grow up to revere the laws and institutions of civilized society; the girls, to exert a hallowed influence in the domestic circle as Christian daughters, wives and mothers. In all this, we see principles or elements of civilization of a high order,—the beginnings of a Christian life in the wilderness,—the desert blossoming as the rose.

The happy influence of these missions on the Indians may be shown by an example. Fifteen years ago, the Rev. Peter Dougherty, on leaving the Seminary at Princeton, went among the Chippewa and Ottawa Indians in the neighborhood of Grand Traverse Bay, on Lake Michigan. He found them living in a sad condition, dwelling in small bark huts or wigwams, poorly clad, and deriving a precarious subsistence from fishing, making sugar from the maple tree, and the cultivation of little fields of Indian corn by the women. They were exposed, moreover, to the pernicious arts of the whiskey-trader, who reaped the greater part of their small annuities. They were thus fast travelling on the road to extinction.

Mr. Dougherty mingled freely with this poor people, and gained their confidence and good-will. He built a small log cabin for himself, and another for a school-house, doing most of the work with his own hands. He then taught the children during the week, and preached to as many as could be collected on the Sabbath. After some months he returned to his friends on a short visit, and was accompanied back by his wife, who did not hesitate, at the call of duty, to exchange the comforts of refined Christian society for a home among the children of the forest. Gradually an impression was made on the minds of the Indians. One family after another was induced to build small cabins of rough logs, near the dwelling of their missionary; little fields were opened and fenced; fruit trees were planted, and vegetables raised in the gardens. A suitable church building was erected, with a sweet-toned bell to call the worshippers to the house of God. The unwonted sight of a Christian village appeared on the shores of the bay.

The means of grace administered in this humble village were followed by the influences of the Holy Spirit; hopeful conversions amongst his Indian congregation cheered the heart of the missionary. A church was organized in 1843, and to its communion, at different times, over thirty of the Indians have been admitted after receiving Christian baptism. Some of these have finished their earthly course, in the enjoyment of a good hope through grace, and they are now at rest with Jesus. Surely no doubt can be entertained as to the benign influence of this work of faith and labor of love. Its fruits are beautiful here, and in the world of glory they will be for ever perfect.

The christianization of these Indians was followed by their civilization. Of this a marked proof is now to be mentioned. The land occupied by the settlement on Grand Traverse Bay had been ceded by the Indians in former years to the Government, and, being a reservation, it was not yet in market. Mr. Dougherty's Indians, as they may be called, in distinction from the unevangelized part of the same bands, were now anxious to obtain land for permanent possession and improvement, so that they might have a settled dwelling-place, and leave the

fruits of their labor to their children. They were the more encouraged to desire this, by the wise and liberal legislation of the State of Michigan, already referred to, giving to the Indians the rights of citizenship. After long consideration by the Indians and their missionary, and no small degree of attention on the part of the Executive Committee of the Board, including repeated references to the Indian Department at Washington, it was eventually deemed best that they should remove from their first settlement, purchase small tracts of land on the other side of the bay, and thus begin life anew. They had carefully husbanded their small annuities and earnings, and some of them were able, in 1852, to purchase little tracts of forty, sixty, or eighty acres each, to which they have now removed, and they are hard at work clearing their lands, and putting up their houses. They have received a partial compensation for their "improvements" at their first settlement; and they should receive further payments from the Government in exchange for lands west of the Mississippi, the expenses of their removal, and their support for a year, all of which were included in their treaty with the Government. As these provisions of the treaty will not now be called into requisition, in consequence of the Indians remaining on lands purchased in Michigan, they have an equitable claim on the Government for the funds which would have otherwise been expended under the stipulations of the treaty. The possession of these would at once enable them to purchase lands. The Executive Committee have had their claims strongly presented to the authorities at Washington, who are disposed to do every thing in their power to promote the welfare of the Indians.

The fact that their removal from the first settlement was made in full view of losing all their former labor, is a decided proof of their sense of the value of a settled home, and their willingness by patient and laborious industry to support themselves and their families. It is gratifying to add, that they were most anxious to have their benefactor accompany them to their new abode. A memorial was sent by them to the Committee, signed by a large number, requesting that Mr. Dougherty might be transferred to their new settlement. He is now there, pursuing his work under new and more hopeful circumstances. It has become expedient to form a small boarding-school, as the families are now at considerable distances apart; and two more stations have been occupied on Little Traverse Bay, where interesting day-schools are supported.

This narrative exemplifies the working of our Indian missions, and shows clearly the result to which they directly tend. Their aim is to save the Indians for this life and the life to come. They promote their civilization, and thus fit them to become eventually incorporated with the other inhabitants of this country,—who can have a better right to be enrolled as *native* citizens under our government? And they point their minds to that life and immortality which the gospel alone brings to light. What has been accomplished amongst these bands of Chippewas and Ottawas, is precisely what we hope to see accomplished among all the Indian tribes.

There are difficulties in the way of all this—difficulties numerous and most serious. But with the blessing of God, this great work can be performed, at least for many of the tribes; and most weighty reasons are addressed to the Christians of this land, to induce a vigorous prosecution of these missions. The Indians have strong and peculiar claims upon us. They are our nearest unevangelized neighbors; they live almost within hearing of our church bells. They are dependent on us almost alone for the means of grace. And their past history has been sadly interwoven with our own. They once owned the fair lands from which we now draw so large a part of our comfort and wealth; and in exchange for these broad acres, they have received, as our largest gift, the accursed "fire-water." Gradually have they retreated before the advance of our population, diminished in numbers by contact with unprincipled white men, far more than by their wars with our race. They are now in their last retreats, few, feeble, dispirited, soon to pass away and be no more, except on one condition. That condition is their reception of the gospel. This only can civilize them. This only can save them from extinction as a people. And this can save them for ever.

III.

MISSIONS IN WESTERN AFRICA.

"Ethiopia shall soon stretch out her hands unto God."

Africa is one of the principal missionary fields of the Church. It is one of the darkest parts of the world. Its large population is among the most ignorant and debased of the human family; and yet among the most susceptible of improvement. It is a land easily reached from Christian countries, lying adjacent to Europe, and separated from our States only by the Atlantic. For long periods of time, its chief visitors were those whose business was the infamous slave-trade; but the true light is now dawning on this benighted land, and its prospects were never before so full of hope.

On the north, Africa is inhabited mainly by Mohammedans, in the Barbary States and Egypt; but European influences are more and more shaping the direction of public affairs in those countries. Algiers is now subject to France, while Egypt is virtually a British highway to India and the East. A few Protestant missionaries are stationed in Egypt and Algiers.

The whole eastern coast to the southern tropic presents but a single point of missionary labor—the station at Mombas, a few degrees south of the equator. Some German missionaries, connected with an English Episcopal Society, are endeavoring to penetrate from this place into the interior.

The southern part of Africa differs widely from all the rest of the continent; being a British colony, having a sparse population, and being supplied with relatively a large number of missionaries. Ten European Societies and one American support about one hundred and forty missionaries among the native tribes in the colony and beyond its limits, with a large staff of teachers and other assistants, and the reports of last year enumerated over 12,000 communicants in the churches. The transformation of character, habits and pursuits which has been wrought among some of these tribes, and particularly among the Hottentots, is truly wonderful, and such as could have been effected only by divine power.

From the Cape of Good Hope northward, through the whole of Central Africa, the Christian's eye rests on no bright place. Abyssinia, towards the north-east, is inhabited by nominal Christians, but amongst them ignorance, superstition, and other marks of an unevangelized people are everywhere visible; while the rest of the interior is the abode of Mohammedans and pagans, numbered by many millions, amongst whom sin abounds and death reigns.

The western coast of Africa has been reserved to the last place in this brief survey. The coast itself, for some sixteen degrees of latitude on each side of the equator, and the densely-inhabited regions in the interior to which access can most easily be gained from this part of the coast, form a distinct missionary field. It is in these regions that the mass of the African people live. It is here that Satan's seat is in Africa. Here the door for missionary labors now stands wide open; and here the gospel is beginning to win some of its brightest triumphs.

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The greater part of the population of Africa is found within the tropics. At the north and the south, dry and thirsty tracts of country abound; the rivers are few in number; rain seldom falls; a large population could not find the means of subsistence. But a different scene appears as you approach the equator, especially along the western coast. The Congo and the Senegal are rivers of respectable size, while the Niger is a river worthy of a great continent. The soil of the country is extremely rich. All kinds of tropical vegetation have a luxurious growth. And a larger population exists in these regions than is found in the whole of North America, notwithstanding the drawbacks on the growth of population among the Negro races in Africa, occasioned by the long-continued traffic in their own sons and daughters. The Foulahs, the Mandingoes, and the various Negro tribes inhabiting the country from the Senegal southward, comprise many millions of souls. The kingdoms of Ashantee, Dahomey, and Benin, each contain severally a large population.

In forming an estimate of the spiritual condition of these multitudes, we must distinguish between the Mohammedans and the pagans, though they are equally in need of salvation by faith in Jesus Christ. It is remarkable that the Mohammedan religion has become widely spread in Africa, and also, that it is still extending its conquests, while in Asia it is at a stand, if not on the decline. The Foulahs are Mohammedans, and the Mandingoes. Many of the Negroes have also embraced the religion of the False Prophet. This may be owing to their desire of education. Most of the teachers of what little education is within their reach are Mohammedans, and thus the impress of this false religion becomes early stamped on the minds of many of the youth. It has not been by the Sword but by the Alphabet that Mohammedanism has spread in equatorial Africa—literally by the Alphabet, for the education imparted seldom goes further than the mere rudiments. But whatever the education or the belief of these Mohammedan Africans, their morals and practice are little better than those of the heathen.

Paganism in Africa appears under a peculiarly low and debasing form. It has no order of Brahmans, no lofty temples, no sacred books. It is called *Fetichism* or *Greegreeism*, which may be defined perhaps as the religion of charms. Its principal idea is that of protection from evil by wearing a *fetich*, or *greegree*, to charm away the danger, whatever it may be. Any thing may be a *fetich*—a shell, the hoof of a kid, a piece of leather, an ugly carved block of wood, &c. These are worn on the arm, or on the dress, and are fastened in their huts, to guard from sickness, death, the arts of enemies, and other evils, and to insure success in fishing or in traffic.

Amongst the Negro nations, it is common for men to array themselves in hideous costume, and pass themselves off as devil-men, having the power of witchcraft. The power of these men is greatly dreaded by the ignorant people, and no efforts are spared to gratify them and secure their friendship. Presents are made to them for this purpose. It is easy to see that wicked men can use this pretended power to subserve their own malicious and base passions. Even murder is often committed at their instigation. Another form of African superstition, which frequently leads to the destruction of human life, is the ordeal of drinking *Sassi* wood water. This is required of one charged with some offence, as a means of proving his innocence. The water is either rejected by the stomach, or else it proves a deadly poison. Many instances of murder by this means have been reported by missionaries and other writers. But probably the worst effects of African heathenism are witnessed on the death of a king or chief. It is then a common practice to put men to death, in order that they may accompany their departed lord into the world of spirits,—the number who are thus killed depending on the rank or power of their master. These are some of the dreadful evils which prevail amongst the heathen nations of Western Africa. The more common vices of heathen life must also be enumerated,—the prevalence of falsehood and deception; the utter want of pure morals, and the common practice of polygamy,*

* Polygamy abounds: a man's wealth is estimated often by the number of his wives, and these are treated as if they were slaves. They are bought for a price. Mr. Mackey has given as a curiosity, though it awakens sad reflections, "the articles paid for a Corisco girl. When a Corisco man marries a girl on the mainland, the amount paid is not so great, as the same articles are valued much higher. The list is as follows: 20 small bars of iron, 1 gun, 1 neptune, 1 brass kettle, 1 coat, 1 shirt, 1 chair, 1 hat, 2 caps, 1 cutlass, 4 knives, 1 umbrella, 1 chest, 4 wash basins, 6 plates, 4 empty bottles, 1 keg of powder, 1 iron pot, 1 brass pan, 10 brass rods, 10 pieces of cloth, 5 mugs, 1 small looking-glass, 1 jug, 4 pins, 5 needles, 5 fish hooks, 2 razors, 2 pair of scissors, 8 bunches of small

with the degraded condition of the female sex; and all the cruelty, oppression, and loss of life which follow in the train of the horrible traffic in slaves, so long characteristic of this part of the world. The marauding excursions, the midnight attacks on sleeping villages, the burning houses, the screams of terror from helpless women and children, the murder of aged and feeble persons, the breaking up of families, the savage treatment of captives, the hurrying and cruel march to the sea-coast, the heartless sale to heartless foreigners, the horrors of the "middle passage,"—these are scenes better worthy of hell than of earth, and the actors in them should be only the devils themselves. Yet, alas for human nature in its fallen state! these are the doings of our fellow-men, who have the same passions with ourselves. Grace has made us to differ from them. The gospel has saved us and our children from scenes of equal if not similar violence and oppression. And the same gospel and grace shall be the means of redeeming long-oppressed, miserable Africa.

A better day is now dawning on this dark land. Varied and powerful agencies are already at work to restrain existing evils, and to set up the kingdom of righteousness and peace. Amongst these we must reckon as greatly important the armed squadron, nobly maintained for a long time single handed by the British government, for the suppression of the slave-trade. In later years the American and the French governments have each maintained a small naval force on the African coast for the same object. As the slave-vessels carried arms and were commonly of a piratical character, and as the traffic in which they were employed was one that could not flourish side by side with legitimate commerce, civilization, or religion, a naval force for their banishment became a vital measure. Without it, colonial settlements, factorie for trade in ivory and palm oil, and missionary stations with their schools and churches, were all alike impracticable. The slave-traders would soon have swept all these from the African coast. The question concerning the employment of the squadron should be considered one settled by experience. Yet an attempt was made a few years ago in Parliament to have the British squadron withdrawn. The pecuniary interests of a certain class would be promoted by the removal of lawful restraints upon their intercourse with the natives. In our own country disparaging remarks have been made about the efficiency and the expense of this method of repressing the slave-trade, as compared with other agencies for the same purpose. But this naval force has been and still is essential to the success of every other means; no single measure has been of greater benefit to all that is good in the temporal condition of the Africans.

Other important means are not wanting. The British and American settlements of Sierra Leone and Liberia are objects of great interest to all who have at heart the welfare of the African race. The colony at Sierra Leone was formed in 1787 for purposes of trade with the Africans, and its first settlers were a few hundreds of colored people from America, most of whom were refugees who had left the United States at the end of the Revolutionary War. The chief increase, however, in the population of the colony grew out of the measures adopted by the British Government for suppressing the slave-trade. It became necessary to provide a home for the recaptured slaves. It was impossible to restore them to their former abodes. The native villages of many were far distant in the interior; the homes of others had been destroyed, and their friends dispersed. Others still, in large numbers, were children not able to tell where their former homes could be found; and in many instances their parents and friends had been killed, or reduced to slavery, so that they were left as orphans. These poor people, when rescued from the grasp of slave-dealers, were settled at Sierra Leone, under the protection and laws of the British Government. Here their numbers gradually increased, until now the population of the colony is estimated at about 70,000. They have here enjoyed the advantages of education and the means of grace. Thousands of them have become worthy members of the Church of Christ, and they have acquired the ideas and the arts of civilized life. Freetown, the capital of the colony, is far in advance of any other town on the western coast, as the abode of intelligence, comfort, and gospel privileges.

beads, 2 pair of ear-rings, 1 pocket knife, 3 padlocks and keys, 4 pipes, 10 heads of tobacco, 1 piece of cloth for her mother, 1 silk handerchief, 1 small bell, 1 tumbler. This list of articles is not often departed from in these transactions, though occasionally the number of a certain article is made greater or less."

One remarkable result of this settlement was not probably anticipated by its earliest friends,—that of its being a kind of normal or training-school for many African tribes. The liberated slaves were natives of different regions. They had their distinctive customs, and various languages were spoken amongst them. When brought under Christian influence, it was soon found to be more difficult to rescue them from their pagan superstitions than from slavery; but when made partakers of the grace of God, they could not but desire to see the blessings of the gospel extended to their own people. Some of them have already become useful in this good work, others will follow their example, and the light of this African Christian settlement will penetrate far into the interior of the country.

Besides Sierra Leone, the British Government possesses trading settlements, under the protection of the squadron and a small force of troops, at several other places on the coast. Of these, the settlements on the Gambia, and at Cape Coast and Accra on the Gold Coast, are the most important. The missionary labors carried on at these smaller places have been attended with marked success.

The Liberia settlements differ from Sierra Leone in their origin and object, though their influence on Africa itself, we may hope, will eventually prove not less beneficial. The Liberians, properly so called, not being natives of Africa, cannot at first speak the languages of the native tribes. When they reach the land of their forefathers, they are vastly superior to the recaptured slaves in character and intelligence; but though of the same race, they are nevertheless foreigners, who have been brought up in a much colder climate, and they must therefore pass the ordeal of acclimation, and begin life anew. Serious risks attend this great change in their condition, one of which grows out of their new political relations. They have adopted the republican form of government, which more than all others requires its citizens to possess intelligence and integrity. From their former position, and by reason also of the *frontier* kind of life in which, as colonists with limited means, they are now placed, it would be unreasonable to expect that many of them should be capable at once of self-government. We are not, therefore, surprised to see the same man in office as Governor and President for many years in succession; it must be difficult to find men qualified to be the chief magistrate of the republic, and to fill the inferior but important stations of legislators and judges. All this shows the essential importance of Christian schools in Liberia, while the narrow means of most of the settlers renders it necessary for the present that these schools, and also the support of the Christian ministry, should be largely indebted to the missionary institutions of the United States. With a cordial and vigorous support from the American churches, we trust that Liberia will not disappoint the expectations of its benevolent founders, and will become the favored home of thousands of our colored people. Their example and influence, if regulated by the spirit of the gospel, will make their adopted country a great blessing in many ways to the people of Africa and to the negro race. We look to both these Christian settlements, Sierra Leone and Liberia, with the deepest interest, as well adapted to repress the slave-trade and other evils, to foster legitimate commerce, and to furnish stations for missionary labor among the natives of the country; and our hopes are the more confident, because they are objects of special interest to the two great Protestant nations of our age. It must be for gracious purposes that God has planted these Christian settlements on the borders of this dark continent, and enlisted for their prosperity the sympathies and prayers of so many of his people in Great Britain and our own country.

The armed squadrons and the colonial settlements have been enumerated as powerful agencies for the benefit of Western Africa. Hardly inferior to these is the commerce now springing up between foreign traders and the natives along this coast. The chiefs and other men of influence are beginning to find that the labor of their dependants will procure for them a better supply of goods than could be obtained by traffic with slave-dealers. Their own interest is promoted by sending out of the country the productions of the soil and of the forest, rather than their fellow-men. And Western Africa is extremely rich in the staples of commerce. It is capable of producing cotton to almost any extent. Rice and palm oil, ebony and other valuable kinds of wood, the gum used in India-rubber manufactures, ivory, and many other important articles of commerce, can be supplied in ample measure; while, on the other hand, the Africans are an imitative and an "improv-

ing" people, anxious to possess articles of European and American manufacture, willing to work for them, and full of enterprise and ingenuity in using means to obtain them. With thirty-five millions of such a people, living in a country of exuberant fertility, at a distance of but a few weeks' sail from British and American seaports, what can prevent an immense amount of commerce being created within no far-distant period?

The principal means of Africa's redemption is the blessed gospel of the grace of God. This will effect the greatest changes, when other means prove fruitless. A divine power makes this agency effectual in the change of character, habits, and pursuits. Under its influence, old things pass away, all things become new. This mighty leaven is already at work; its effects are visible and wonderful. The briefest statement of missionary returns will prove surprising to many, and gratifying to all who have at heart the welfare of this long-neglected part of the world. The English Baptist, Episcopal and Wesleyan Societies, the Scotch United Presbyterian, the German, the American Baptist, Congregational, Episcopal, Methodist, and Presbyterian bodies are all engaged in missionary work in Western Africa. They support over one hundred ministers of the gospel at various stations, with a considerable number of assistant missionaries. Over 13,000 communicants, including about 1,000 in Liberia who are mostly of American birth, were reported last year in connection with the churches. The greater part of these are members of the English Episcopal and Wesleyan churches in Sierra Leone; but over 1,600 are members of the English Wesleyan churches on the Gambia, at Cape Coast, and in the kingdom of Ashantee, and over 200 are members of English Episcopal churches in Abbeokuta and Badagry. Considering the recent origin of most of the missions and the formidable hinderances to their success, these returns are most cheering. They appear to warrant the opinion, that in no part of the missionary field may the Church of Christ look for more immediate and extended success than in Western Africa.

The most serious obstacle to missionary labor in this part of the world is the unhealthiness of the country to foreigners. The climate is not deleterious to the natives, who are described as physically a vigorous and long-lived people; but foreigners are subject to fevers which often prove fatal. Unusual mortality has marked the progress of the missionary work on this coast. This may have been owing partly to the want of prudence in some cases, and in others to the want of proper care and treatment. The methods of guarding against disease and of dealing with it are better understood now than in former years. Much greater stress is now laid on the selection of missionaries with health suited to the climate, and the choice of stations not exposed to malaria from neighboring marshes or to other local causes of disease. As a result of these precautions, the instances of sickness and death have been diminished. It must be conceded, however, that the climate of this part of Africa will still prove more or less injurious to the health of those who have been brought up in northern latitudes. Yet this consideration should not receive more than its proper weight in the scale of Christian duty. The missionary work is surely worthy of greater sacrifices than the enterprises of men engaged in commerce or other secular pursuits, which now employ the services of some two thousand white people on the coast of Western Africa. The slave-traders for long years encountered the risks of the climate, living at all points on the coast, in the prosecution of their infamous business. The servants of Christ must not shrink from equal or greater danger in obeying his last commandment. He knew all the risks of climate when he required them to preach his gospel to every creature; and the promise of his own presence with them will be sweet and precious in proportion to the sincerity of their faith and the difficulties of their work. Their instrumentality in the salvation of lost souls in Africa cannot be dispensed with, and will not fail at last to be richly rewarded.

The missions of the Board in Africa are found in Liberia,—at Monrovia, Sinoe, Kentucky, and Settra Kroo; and near the Equator, on the island of Corisco. These are two distinct missionary fields, distant from each other more than a thousand miles. Each has its own features of interest, and both are highly important spheres of Christian benevolence.

The mission to Liberia was commenced in 1832, but has been repeatedly suspended, on account of the death or the return to this country of the missionaries. The Rev. Messrs. John B. Pinney and

Joseph Barr were the brethren first appointed to this field. Mr. Barr was called suddenly to his rest by an attack of cholera in Richmond, Va., while on his way to embark for Africa. His removal was a serious loss, as he was a man qualified by nature and grace for eminent usefulness. The union of energy and prudence with vigorous health seemed to point him out as admirably suited to the work which he had in view. But "the Lord's ways are not as our ways."

Mr. Pinney proceeded alone on his mission, and arrived at Monrovia in February, 1833. After a few months spent in making the requisite inquiries and arrangements, he returned on a visit to this country to confer with the Committee concerning the plans of the mission, and to enlist recruits for its service. Previous to his return, two brethren had been accepted as missionaries for this field; and in November the missionary company, consisting of the Rev. Messrs. Pinney, Laird, and Cloud, with Mrs. Laird, and Mr. James Temple, a colored young man, who was a candidate for the ministry, embarked at Norfolk for Liberia. Most of these laborers were not allowed to continue, by reason of death. Mr. and Mrs. Laird and Mr. Cloud were called to their rest within a few months after their arrival at Monrovia, leaving a memorial of piety singularly pure and devoted. Mr. Temple returned to the United States, and Mr. Pinney was again left alone in the mission. For a time he discharged the duties of Governor of the colony with great benefit to all its interests; but withdrawing from this post as soon as it was practicable for him to resign its duties, he resumed his missionary labors. Having been joined in September, 1834, by Mr. J. F. C. Finley, Mr. Pinney had a house built for the use of the mission on a small farm, at Millsburgh, a few miles from Monrovia. One or two colored assistants were engaged as teachers for schools among the natives; and Mr. E. Tytler, a colored man and a licensed preacher, was employed among the Bassas, a native tribe, at a station selected by Mr. Pinney on the river John, eighteen miles from the sea.

The health of Messrs. Pinney and Finley having given way, they were compelled to return to this country in 1835.* Mr. Tytler conducted a small school for two or three years longer among the Bassas, but no very encouraging results appear to have followed his labors. The mission was now virtually suspended.

Considerable hesitation was felt about resuming the work of missions in Africa. The loss of several valuable lives, and the failure of the health of other brethren, proved extremely discouraging to many persons. Yet others were clear in their convictions that the Church ought not to abandon this missionary field. The door was open, and all things invited the labors of the servants of Christ, with the exception of the deleterious climate. To guard against this, it was thought that a more healthy station could be found than those previously occupied, and it was considered expedient for missionaries to return after a few years to their native country, on a visit for the sake of health. Brethren of approved qualifications had offered themselves specially for this field. It appeared therefore to be the duty of the Board to make another effort to establish this mission.

Accordingly in 1839 the Rev. Oren K. Canfield and Mr. Jonathan P. Alward, with Mr. Pinney, the pioneer of the mission, made an exploring visit along the coast for nearly a hundred and fifty miles, during which they were led to select a station among the Kroo people, about half-way between Cape Palmas and Monrovia. An interesting account of the Kroos is given in the Annual Report of the Board for 1840. They are described as the most intelligent and enterprising of the natives on the western coast, having farms in a high state of cultivation, and always opposed to the slave-trade. Their distinctive name is probably derived from the fact that many of them are employed as crews on board of trading-vessels. This leads them to visit various parts of the coast, although they commonly return to their own country after a few years spent in this service.

The return of African fever soon forbade Mr. Pinney's attempt to resume his missionary labors; but the other brethren enjoyed good health, and after completing their exploration, they returned home, were married, and Mr. Alward was ordained; and then they proceeded, in February, 1841, to their chosen work, with many hopes of a useful if not a long life. These hopes were destined to be disappointed. Mr. Alward was called to his rest in the following April, and Mr. Canfield

* Mr. Finley afterwards returned to Africa in connection, I believe, with the Colonization Society; but was murdered by natives, who supposed that he was in possession of a large sum of money.

in May of the next year. They were both men of devoted piety, and were qualified to be eminently useful in the missionary work. Their bereaved companions returned to their friends in this country; and for a month the station was under the charge of a colored female teacher, who had accompanied Messrs. Canfield and Alward. The Rev. Robert W. Sawyer and his wife, who had arrived at Monrovia in December, 1841, then succeeded the brethren whom they had hoped to join at Settra Kroo; but in December, 1843, Mr. Sawyer was called to join them in the Saviour's presence. He was a man worthy to be their associate, both in the church on earth and in heaven. Previous to his death, schools had been established, and at one time thirty boys and six girls were boarded and lodged on the mission premises, enjoying the benefits of Christian instruction and example.

In the year 1842, three colored ministers became connected with the mission. One of these, the Rev. James Eden, had been for some years at Monrovia, where he was pastor of the Presbyterian church. This station he continued to occupy until his peaceful death, at an advanced age, in 1846. The Rev. Thomas Wilson and the Rev. James M. Priest reached Monrovia in 1842. Mr. Wilson's station was at Sinou, where, however, he was not permitted long to labor, having been called to his reward in 1846. He was a man of energy, and his talents and piety gave promise of no ordinary usefulness. Mr. Priest was at first stationed at Settra Kroo, but removed to the station at Sinou in 1846, where he has been much encouraged in his work. Mr. Washington McDonough, a colored teacher, was sent out also in 1842, and he has continued to be connected with a station among the Kroos until the present time.

At Settra Kroo the education of native youth continued to engage the attention of Mrs. Sawyer, who with great devotedness had remained at her post, although she was the only white woman within sixty miles of the station. She was assisted by Mr. McDonough, and by Cecilia Van Tyne, an excellent colored teacher, until the return of the latter for health in 1844. In the same year the Rev. James M. Connelly joined the mission, with whom Mrs. Sawyer was united in marriage in the following December. They continued at Settra Kroo, engaged in faithful efforts for the conversion of the people, but meeting with no marked encouragement, until they were compelled to return to this country by the failure of health in 1850. Since that time the station among the Kroos has been under the care of Mr. McDonough a small school has been maintained, but no brighter days have been witnessed. Seldom have we known a mission commenced with more deliberate and well-informed judgment, conducted by more devoted and thoroughly qualified men, and resulting in more disastrous and apparently fruitless events. Yet the events have not been fruitless, though no record of conversions has been made. The piety of so many of Christ's servants, their self-denial, their willingness to peril life itself for the salvation of the heathen, their happy though brief missionary life, their peaceful death—all these have yielded fruit, surely, in the churches at home, if not among the hardened Kroo people; and their record is on high,—their crown of rejoicing is the brighter after being gained in the dark land of Africa.

In January, 1847, the Rev. Harrison W. Ellis, a colored man, formerly a slave, who with his family had been redeemed from bondage by Christian friends in the South, was sent as a missionary to Monrovia. As he possessed considerable talent and energy, and had acquired more than ordinary learning for a person so unfavorably situated, it was reasonable to expect that his efforts to do good would prove encouraging to those who had taken such a kind and liberal interest in his welfare. He was for some time minister of the church in Monrovia, and gave some attention to a school; but he is not now connected with either. To the want of grace—more grace—may be ascribed his not fulfilling the expectations of his friends; but we would hope that he may yet become a useful laborer in the vineyard of the Lord. At Kentucky, a settlement a few miles from Monrovia, Mr. H. W. Erskine, a colored teacher and a licentiate preacher, has been stationed since 1849, and has met with much encouragement in his work. About twenty members are connected with the church at this station. Mr. B. V. R. James, another colored teacher, who had been for some years under the patronage of a Society of ladies in New York for promoting education in Africa, became connected, at the instance of his former patrons, with the mission of the Board at Monrovia in 1849. He has continued to be faithfully and successfully employed in a large school at that place.

The Rev. David A. Wilson and his wife arrived at Monrovia in July, 1850. Mr. Wilson joined this mission with a special view to the work of Christian education, and he has had the charge of the Alexander High School, an academy established by the Board in 1849. The number of scholars has never been large, but their progress in study has evinced capacity to make respectable acquirements. This institution, it is hoped, will train up many young men for the Church and the State. It may form the germ of a college in future years. Besides teaching in this academy, Mr. Wilson preaches to the church, at present without a pastor. His work is one of vital importance to Liberia. A republican form of government can be maintained only by an intelligent and virtuous people, whose rulers and other men of influence have been trained in Christian schools, under the charge of competent instructors.

The repeated bereavements of the mission on the Liberia coast had led to the inquiry whether a more healthy location could not be discovered elsewhere; and the comparative exemption from fever enjoyed by the missionaries of the American Board on the Gaboon river, turned the attention of many to the region near the Equator. Accordingly, in 1849 the Rev. Messrs. James L. Mackey and George W. Simpson and their wives went out to form a new mission in this part of the African field. They were greatly aided in their inquiries by the counsels of the brethren connected with the American Board, and particularly of the Rev. J. Leighton Wilson, a respected minister of our body, who had been long a missionary,—first at Cape Palmas and afterwards at the Gaboon,—and who is now one of the Secretaries of the Board. After making full examination of various places, they were led to select the island of Corisco as their station. This is a small island, four miles long from north to south, and about the same in breadth at the south end, but at the north not exceeding a mile,—having a circumference of about fifteen miles, and an irregular surface, diversified with narrow valleys and steep hills of no great height. It is fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland. Its population is about 4,000, and its situation, midway in the sea-line of the Bay of Corisco, affords a ready access to people of the same language, the Benga, who live on the shores of the bay and on the sea-coast. In this part of Africa there are no roads, and journeys can be most conveniently made in boats along the coast or on the rivers, so that the situation of the missionaries on an island is rather an advantage than a hinderance to their intercourse with the natives. The chief inducement, however, for choosing Corisco as the site of the mission, was the hope that it would prove a healthy place. It contains few local causes of disease, while it is removed from the malaria of the coast on the mainland, and enjoys the atmosphere of the sea.

Thus far the missionaries have enjoyed remarkable health for foreigners in Africa. Mrs. Mackey was early called to her rest by a disease not connected with her new abode. Mr. and Mrs. Simpson, in the mysterious providence of God, were lost at sea with all on board the ship except a native sailor, their vessel having been struck by a typhoon. This sad event occurred in April, 1851, causing great sorrow to the friends of this new mission. The other missionaries—Mr. Mackey, Miss Sweeny, who embarked for Corisco in August, 1851, and was married to Mr. Mackey in 1852, and the Rev. George McQueen, Jr., who joined the mission in the same year—have all enjoyed good health. The Rev. Messrs. Edwin T. Williams and William Clemens and their wives sailed for Corisco in August last.

Small schools for boys and girls have been opened, religious worship has been conducted on the Lord's-day, and Mr. Mackey has exerted a happy influence over the natives by his medical skill. Already many of their superstitious practices have been abandoned, the Sabbath is in some degree honored, and the influence of the mission is visible in the improved conduct of the people. The principal employment of the missionaries, however, has been the acquisition of the native language. Some interesting tours have been made on the mainland, one extending nearly one hundred and fifty miles into the interior, which have tended to confirm the hope that this mission will afford a door of entrance to a very large population. Its location on an island may remind the reader of the celebrated island of Iona, on the borders of Scotland—the home of a Presbyterian and missionary clergy in the sixth century. May Corisco become to Africa what Iona was to Great Britain, Ireland, and many parts of the continent of Europe!

IV.

MISSIONS IN NORTH INDIA.

"I am found of them that sought me not."

One of the earliest of the missions to which these pages are devoted, was formed in North India. It has also become one of the largest missions; so that a full account of its history cannot be given in this work. Referring the reader for more particular information to two books by missionaries of the Board,* I would aim here at giving merely a general view of India as a missionary field, and of the Presbyterian missions in its north-western provinces.

The country to which the title of India is now commonly applied, forms a well-defined part of south-eastern Asia. It is bounded on the north-east by the Himalaya Mountains; on the north-west by the river Indus, and on other sides by the Indian Ocean and the bay of Bengal. From Cape Comorin, in north latitude 8°, to Cashmere, in 34°, its length is about 1,900 miles; and its greatest breadth, from the mouth of the Indus to Burmah, is about 1,500 miles. Owing to its irregular figure, its area may be stated at about 1,280,000 square miles, being nearly the same as that of the old twenty-six States of our confederacy.

Some parts of this vast territory are mountainous, though they are under cultivation to a considerable extent. At the north-west some districts are nearly deserts of sand, while extensive deltas at the mouth of the Ganges and some other rivers are also uninhabitable. The greater part of the country, however, possesses a rich soil, which is mostly under cultivation, and which, under the heat and moisture of a tropical climate, produces a large supply of food and clothing for its own inhabitants, and some of the most valuable articles of commerce with foreign nations. The people of India, estimated at 150,000,000, are clothed to a great extent from the cotton grown in certain districts; and the production of this important article might, no doubt, be greatly increased. Sugar, indigo, opium, and rice, are leading staples of Indian commerce. Rice forms a large part of the food of the natives, and is exported to foreign countries. In the northern provinces, wheat and other grains are cultivated.

The Hindus differ from each other in their appearance, and probably in their origin. Their complexion varies from a dark to an olive color, according to the part of the country in which they live, their exposure to the sun, and their occupation. In some provinces, as in Bengal, they are a slightly-built, effeminate race; in others, as in Rajpootana, and other north-western provinces, they are a muscular, vigorous people—the men looking quite warlike, with their match-locks, shields, and swords. They are by no means a savage race. A certain kind of civilization has existed for centuries. They are found cultivating the soil as their chief employment, but carpenters, blacksmiths, weavers, dyers, gardeners, grooms, cooks, barbers, teachers, learned men, sol-

* Two Years in Upper India: by John C. Lowrie. New York: Robert Carter & Brothers. 1850.

Missions in Hindustan: By James R. Campbell. Philadelphia: George H. Stuart. 1852.

MISSIONARY MAP
of
INDIA
Longitude East from Greenwich
Saxony & Co Lath. N.Y.
INDIAN OCEAN
ARABIAN SEA
BAY OF BENGAL
CHINESE SEA
HINDUSTAN
PUNJAB
CABUL
THIBET
CHINA
NEPAUL
BHOTAN
ASSAM
OUDE
YUNNAN
SHAN COUNTRY
LAOS
ANAM
CAMBODIA
BURMAH
PEGU
MALABAR
MYSORE
CEYLON
SINDE
GUZERAT
CUTCH
Ghiznee
Candahar
Cashmere
Leh R.
Lahor
Amritsar
Sutlej R
Jalandar
Loodiana
Sabathu
Amballa
Saharanpur
Monultan
Garrah R
R. Indus
Great Sandy Desert
Little Desert
Hydrabad
R. Bunass
Ajmeer
Delhi
R. Jumna
R. Ganges
Agra
Futtegurr
Myanpurie
Futtepore
Benares
Allahabad
Banda
Catmandoo
R. Burhampooter
Goalparra
Calcutta
Arracan
Aya
R. Irrawaddy
Salwin R
Sittang R
Rangoon
Martaban
R. Martaban or Cambodia
Tavoy
Bankok
Cambodia
Andaman Is
Nicobar Is
Penang
Malacca
Singapore
Surat
Nerbudda
Nagpur
R. Mahanuddy
Cuttack
Bombay
R. Godavery
Goa
Dharwar
R. Kistna
Madras
Mysore
Madura
Tinnevelly
Tillipally
Nellore
Columbo
Cape Comorin
TRAVANCORE

diers, priests, and other classes, show a civilized state of society—though these terms do not describe occupations or professions at all so advanced as we meet with in western nations. Their habits of life are simple, and for the most part regular. Two meals a day, chiefly of vegetable food, with no other beverage than water, supply their wants. There are some men of wealth, but the most of the people are extremely poor. Hard-working men, in the fields or on boats, are glad to obtain three rupees a month for wages, or less than a dollar and a half, out of which they must find themselves. Their hope of better circumstances depends on Christianity. This will set them free from idolatry and superstition, which now consume much of their time and property. It will break the yoke of caste and allow scope for enterprise. It will substitute the holy day of rest for numerous festivals, demoralizing and expensive. It will teach them truth, integrity, contentment, domestic happiness, so needful to all men, but especially to the poor. Religion will then be their best support, instead of being, as it surely is now, their greatest burden.

It is difficult to describe clearly the religion of the Hindus. Conflicting views are given in their sacred books. Some writers maintain the unity of the Divine nature; others, pantheistic notions; others still, polytheism; many are fond of metaphysical subtleties; more delight in foolish legends and corrupting histories—such as the exploits of the god Krishna. Their sacred writings are very voluminous, and contain many just sentiments and good precepts; but they contain also greater quantities of nonsense and depravity than could probably be found in the literature of all other nations.

Some authors have attempted to treat this religion as if it were a logical system. They speak of Brahm as regarded by the Hindus as a pure and original spirit, pervading all things, but existing in an unconscious state until, suddenly awakening, he created in illusion (or caused the images of objects to appear) the universe, and the seeds of things that should exist; he then gave existence to Brahma, Vishnu, and Shiv, and committing to them the further conduct of the world, he relapsed into unconsciousness. As a spirit taking no interest in the affairs of men, Brahm receives no worship whatever. The triad, Brahma, the creator, Vishnu, the preserver, and Shiv, the destroyer, are supposed to represent the three conditions of all finite existence. The two latter are worshipped over all India; some of the Shasters declare that Brahma was doomed by the gods not to be worshipped, on account of his incestuous conduct. Innumerable lesser divinities, gods, and goddesses, are also worshipped in various places, at particular times, or for special jurisdiction over the affairs of human life, each by his own followers. A goddess is worshipped by thieves and murderers; another is invoked for the removal of the small-pox; a god presides over the fields, &c. Whatever theory may be advanced in order to systematize the religious belief of the Hindus, or however their learned men may speculate on the metaphysical and actual relations of the gods to each other and to human beings, it seems to be quite certain that practically this religion is neither more nor less than a heterogeneous compound of gross idolatry. The symbol of Shiv may help the learned worshipper to meditate on the object of his devotion, but it is itself worshipped devoutly by nearly all who resort to its temple. Not only are images of various sizes and figures—constructed out of clay, stone, wood, or metal—the objects of religious worship, but certain trees, stones, and rivers. The Ganges is a goddess, and receives worship from most of those who live on its banks, and from multitudes who resort to it from distant parts of the country. To bathe in its waters is a sure way to become free from sin; to die on its banks, drinking its water and invoking its name, is a passport to heaven. Thousands of worshippers may be seen every day paying their homage to this river, and in many places the sick and dying are exposed on its banks, under the burning sun by day, and in the damp air at night, in the hope of thereby ending life in peace, and going at once to a better world.

The doctrine of the transmigration of the soul, or its passage from one body into another, is a part of this religion. This idea of a succession of births into higher or lower beings, according to the conduct, has great influence over the Hindus. To deter men from killing Brahmans, for instance, Manu, the great lawgiver, enacts, that "the slayer of a Brahman must enter into the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a low person, or a demon." The common abstinence from meat as food, results theoretically from

this belief; otherwise, men might kill and eat the bodies of their relatives or friends. One of the effects of this opinion is similar to that of a belief in purgatory—it serves as a sedative to the conscience; men may be punished for their sin by an evil birth, but they will hope to escape from it by some meritorious act,—it is not considered an irrevocable sentence.

Hardly any thing in Hinduism is more pernicious than the system of caste. The Brahmans were formed from the mouth of the deity, to expound his will; the Kshetriyas from his arms, to defend the Brahmans; the Vaissyas and Sudras from his body and feet, to provide for and serve the Brahmans—the whole doctrine being so framed as to exalt the priestly class immeasurably above all the others. Accordingly, Brahmans are held in the highest honor, are employed in all the functions of religion, are entitled to exact large fees from the lower classes for their spiritual services, and according to native laws are in a great measure exempt from punishment for crimes. The four leading divisions of caste have become variously subdivided, so that now almost every occupation in life belongs to a separate class of people, who neither eat together nor intermarry. To violate any of the rules of caste, is to forfeit one's standing, and in most cases one's means of subsistence. This system interposes a formidable barrier, therefore, in the way of the spread of the gospel. For a Brahman and a Sudra to meet together at a meal, according to Hindu notions of caste, is an impossibility. But no distinctions of this kind can be recoguized at the Lord's table, nor are there any hereditary privileged orders in the Church of Christ; the rich and the poor meet together there as brethren. Moreover, caste is a serious hinderance to the temporal improvement of the natives, forbidding them to adopt superior methods of agriculture or mechanical employment. In this respect, the severity of the system will eventually hasten its overthrow; it will be found to conflict with the self-interest of men of all classes.

Want of space precludes any description here of the temples, festival-days, pilgrimages to holy places, ascetic religious orders, and other peculiarities of the Hindu religious system. The indecencies, suffering, and frequent loss of life at the worship of some of the principal gods; the sacrifice of widows on the funeral-pile of their husbands, and the destruction of infant children in the Ganges, until these atrocities were prohibited by the British authorities—deeds recommended as highly meritorious by the priests; the continued existence, though now nearly suppressed by the same authorities, of a class of murderers, pursuing their dreadful business under the sanction of a goddess;—these things must fill every Christian mind with the deepest pity for those who practise or suffer them in the name of religion. Hinduism may, indeed, be characterized briefly as a religion which teaches the worship of idols, and which sanctions by its examples the greatest immorality; a religion imposing few restraints on vice and crime, burdensome to the rich, oppressive to the poor, degrading to woman, relentless to the widow, regardless of children, yielding no comfort to the afflicted, and to the dying imparting no hope of heaven. Such a religion, though its age be reckoned by centuries, and its votaries by hundreds of millions, must yet surely fall. God is merciful. His gospel must be preached to every creature in India.

The greater part of India is now subject to Great Britain. In this we are constrained to see the hand of a wonderful and wise Providence. To human view, nothing ever occurred in the affairs of men more unlikely to have taken place, than the present relations of these nations. Far apart, differing widely in language, social life, and religion, no one could have predicted that the Hindus and the British would ever live under the same government. Looking back to their earlier history, our surprise at this result is increased. Less than two thousand years ago, the inhabitants of the British Isles were a rude, unenlightened, powerless, pagan race; the Hindus were then as now a people of vast numbers, far superior to the Celts and Picts, the Angles and Saxons, in the arts and occupations of civilized life, but equally destitute of divine knowledge. The gospel was introduced into Great Britain by missionaries, and became the means of civilizing and elevating its inhabitants; the virtue inherent in the religion of the Bible is the true secret of Anglo-Saxon progress. The Hindus without the gospel became only more corrupt in morals, less able to oppose foreign invasion, and increasingly prepared to be the subjects of any despotism—native, Moghul, or European. See the influence of Christianity, by example and contrast!

Less than four hundred years ago, the Portuguese appeared to be more likely than any other Europeans to gain dominion in the East. They were the first to obtain a foothold in India; they acquired possession of the whole Malabar coast, with settlements on the Coromandel coast and the Bay of Bengal, and made Ceylon tributary to them. They were then one of the chief maritime powers of Europe; but they were votaries of Romanism, a religion containing in itself the elements of decay. The connection of the English with India began a century later, when they were feeling the new energy inspired by having the Bible open and free in their native islands. See an example of the power or weakness of nations, as the gospel has taken root amongst them, or has been supplanted by idolatry! Portugal, under the withering influence of the Roman Catholic Church, has steadily declined in political power and importance, until it is hardly reckoned among the nations. See also God's gracious purpose! It was not his design to transfer the government of India from Mohammedans to Romanists, equally shutting out the light of the gospel; but He wonderfully overruled the wickedness of man, and made the wrath of man to praise him, and thereby opened the door for the missionary of the cross to nearly all parts of the country, from Cape Comorin to the Valley of Cashmere.

The political relations of the British with the Hindus are often the subject of remark and discussion. I shall not enter into this, further than to state my belief that most of the Hindus themselves greatly prefer their present rulers to any that have preceded them. The native princes and their retainers, who have lost the power of enriching themselves at the expense of the common people, would no doubt like to see the former state of things restored. Some other classes may prefer the old régime, but generally the Hindus possess discernment enough to appreciate the advantages of a government in which law reigns, and not the despotic will of the ruler. But whatever opinions may be entertained about the relations of Great Britain and India, the reflecting Christian cannot fail to recognize the hand of the Great Ruler of nations, who is also the adorable head of the Church, in so disposing the events of his providence as to bring this heathen people within reach of the gospel of his grace.

Powerful causes are now at work, which will eventually overturn the huge fabric of idolatry in India. Amongst these, the influence of the government as administered by the British may be reckoned as of great weight. There has indeed been much to censure in the connection of the government with some of the idol temples, although the origin and nature of this support has been often misunderstood. In some cases, it grew out of the change of rulers,—the British succeeding native rulers, who had set apart public lands or funds for the endowment of certain holy places. They seem to have considered themselves bound to perpetuate these endowments, overlooking the obvious fact, that the State support of any religion must fall or change with the State itself. There is too much reason to fear, however, that the chief motive for continuing to support the native temples was the desire of conciliating the natives, thus doing evil that good might come. But now all this connection of the government with idolatry has ceased, or is about to terminate; and the Brahmans can no longer appeal to the presence of British officials at their religious festivals, as an attestation of the government to their divine character. On the other hand, the administration of the government on those common principles of law and equity which prevail in Great Britain and our own country, tends silently but most powerfully to break down some of the cardinal points of Hinduism. Brahmans are tried, condemned, and punished for crime just as if they were Sudras, the code of Manu to the contrary notwithstanding; the Thugs are executed for murder, though they have prayed to the goddess Bhowani for protection, and devoted to her a part of their blood-stained spoils; widows are not permitted to burn themselves to death with the dead bodies of their husbands; and if their sons or other friends are accessory to their cremation, they are punished for their unnatural crime, notwithstanding the glowing praises of the Shastras, so lavishly bestowed on those who on the funeral-pile purchase happiness for themselves and their friends. The Hindus see that the government of the country, a power which they consider to be little less than divine, is arrayed against their religion. Gods and priests and holy devotees all alike give way before this new dynasty.

The progress of correct knowledge among the natives of India is

also gradually but greatly changing their religious belief. It is only a small number of the Hindus who receive any kind of education. The female sex are excluded by universal usage from learning to read or to write; and most of the laboring classes of men are equally ignorant. Some of the Brahmans, and a few others, have been at school, but have learnt little more than the simplest rudiments; while those who desire to become learned men must devote themselves to works full of the idle legends of their gods, or containing metaphysical speculations not less unprofitable, or teaching errors long since exploded in the western world, including many most absurd "causes of things." All these writings appear to possess a sacred character; and works which teach that the earth rests on the back of a tortoise, or which ascribe an eclipse of the sun to an immense monster, who endeavors to devour the orb of day, are held in equal veneration with the histories of the gods. A lesson in a common-school geography will prove hostile to many of these sacred dogmas. Indeed, all knowledge that is adapted to emancipate the mind from superstition, will, among the Hindus, tend to overthrow their religion. The youth who are taught correct methods of reasoning, or of weighing evidence, will soon discard the greater part of their sacred writings. The effect of correct knowledge, however, if unaccompanied by Christian truth, is only destructive so far as religion is concerned. Hinduism is perceived to be false, pernicious, and every way oppressive, and may be altogether discarded, while yet the partially enlightened mind fails to perceive the truth of Christianity, and may even reject the claims of all revealed and supernatural religion. Precisely this is the state of mind of large numbers of Hindus who have come under the influence of European knowledge. They deny their own faith, but they equally disown religion itself, and foolishly boast of reason as their sole guide. This is a most serious state of things; and yet the first part of this process must be undergone by the Hindu mind, before the Christian religion can be embraced. The government schools, from which Christianity is excluded,—as indeed every kind of religion must be in a country where the people are not of one mind;—the newspaper press; the intercourse of Europeans with the natives; the progress of commerce, steamboats, railways, and telegraph wires;—all tend directly to undermine the faith of the Hindus in their own religion. They do not impart, however, any knowledge of Christian truth. It would not be surprising if these causes should lead to an entire abandonment of Hinduism—nay, such a result is inevitable; and to this extent, these agencies are doing an important work for the Church and the missionary. They prepare the way for the Bible and the Christian teacher. But at the same time, the Bible and the missionary are indispensable, in order to save the Hindus from infidelity. They are indispensable also to direct them unto "the Lamb of God that taketh away the sin of the world."

The main reliance for the overthrow of Hinduism as a religion is, no doubt, the preaching of the gospel. The religion of Christ will surely overturn all other systems of religion, whenever its divinely-appointed means of grace are made known to men. India will furnish no exception to this remark. Already it affords many exemplifications of its truth.

Protestant missions in this country were first commenced in South India by Ziegenbalg, in 1705, under the patronage of the King of Denmark. He was joined by others, who were good men and faithful missionaries, mostly Germans. In 1751 the celebrated Schwartz commenced his course in the same part of the country. Considerable success followed their labors; and as there has always been a larger relative number of missionaries in that part of India than in the north or west, there is a much more widely-diffused knowledge and profession of Christianity among the natives than can be found elsewhere. It is within comparatively a recent period that missionaries began their work in the presidencies of Bengal and Bombay; while in the northwest provinces, the field of the missions of the Presbyterian Church, it is not more than twenty years since these missions were commenced. A few excellent men, of the English Baptist and Episcopal Churches, had been previously employed at far-distant places in the same provinces.

There has been such an increase of zeal in the Christian world for the conversion of the Hindus, that now nearly all the larger missionary institutions and many of the smaller have their agents at work, preaching the gospel in various ways, supporting schools for the Christian education of the young, and employing the press in printing the Word of God and other Christian books. From carefully-collected statistics

published last year in a Calcutta periodical, it appeared that there were in India, at the beginning of the year 1852, missionaries connected with twenty-two European and American Societies, to the number of four hundred and forty-three, of whom forty-eight were native ministers; nearly seven hundred native catechists; three hundred and thirty-one churches, containing over eighteen thousand native communicants, with over one hundred thousand native Christians, not communicants; upwards of thirteen hundred vernacular schools, in which nearly forty-eight thousand boys were scholars; ninety-three boarding-schools, with nearly twenty-five hundred native boys; and one hundred and two similar schools, with over twenty-seven hundred native girls; one hundred and twenty-six superior day-schools for education in English, with nearly fifteen thousand boys and young men; and three hundred and forty-seven day-schools for girls, containing nearly twelve thousand scholars—in all making over eighty thousand Hindu children and youth receiving a more or less thorough Christian education.

These are striking statistics. They show great progress already made. They betoken still greater progress in the next few years. Add to these returns the statistics of the press, the great auxiliary of the modern missionary, and it is with increased hope that we look for coming triumphs. We are informed from the same source, that twenty-five printing-presses are maintained in India by Missionary Societies; and that the Bible has been translated into ten languages, the New Testament into five others, and separate Gospels into four others; besides numerous works prepared in these different languages for native Christians, and for Mohammedans and Pagans. The far greater part of this immense agency has been brought into existence, we are further informed, within the last twenty years. Well may the Church exclaim, in view of such facts as these, What hath God wrought!

The missions of the Presbyterian Church in India were commenced in 1833. The first missionaries were the Rev. Messrs. William Reed and John C. Lowrie, and their wives, who arrived at Calcutta in October of that year. They were sent out by the Western Foreign Missionary Society, with instructions to select a station in some part of the northern provinces, if this should appear to be expedient, after consulting with Christian friends in that city; otherwise, they were at liberty to proceed to any other part of India, or of the Eastern world. They were greatly favored in obtaining information and counsel from several gentlemen who were largely acquainted with the country, particularly the Rev. William H. Pearce, of the English Baptist mission, the Rev. Alexander Duff, D.D., of the Scotch mission, and Sir Charles Trevelyan, K. C. B., one of the Secretaries in the political department of the government, who had himself resided in the Upper Provinces. As the result of these inquiries, it was considered advisable to proceed, as originally contemplated, to the remote north-western part of the country; and the city of Lodiana, on the river Sutlej, one of the tributaries of the Indus, was chosen as the station to be first occupied.

The principal reasons for choosing the Upper Provinces as their general field of labor, were these: The urgent need of missionaries and teachers in that part of the country; its being in a great measure unoccupied as missionary ground; the superior energy of the people, as compared with the inhabitants of the Lower Provinces; the relation of the north-western parts of India to other Asiatic countries, west and north, which suggested the hope that the gospel might be eventually extended from thence into the heart of Central Asia; the vicinity of the Himalaya Mountains, affording places of resort to missionaries whose health might become impaired by the hot climate of the plains. Besides general considerations of this kind, there were some special reasons, arising out of the liberal views concerning the education of the natives, which were held by European gentlemen of influence at some of the north-western cities, and the desire of some of the native chiefs to obtain for their sons the advantages of education in the English language. As an example of both, Sir Claude Wade, the political agent of the government at Lodiana, had set on foot a school for the instruction of native youth in English, which was attended by sons and other relatives of certain Sikh Sardars or chiefs, and of the Affghan exiles then living at Lodiana. This school was afterwards transferred to the mission, and the generous support of its founder was continued until his official duties called him to a distant part of the country. It is still in successful operation.

The missionaries recognized with grateful feelings the hand of Providence, in directing the time of their arrival in India at the precise juncture of circumstances which had turned the attention of Christian observers with special interest to the north-western provinces. If they had reached India a year sooner, their choice of a field of labor might have been a very different one; or, if a year later, they would probably have found the ground at Lodiana already occupied, and that perhaps by some educational institution from which the Christian religion would have been excluded. They also recognized with thankfulness the favor that was shown to them in the eyes of some of the most influential persons in the country; so that although they had landed at Calcutta, feeling uncertain what their reception might be, they were cordially aided in their work by those who were in positions greatly to promote or to prevent its success; while nothing could exceed the friendly interest in their mission which was manifested by all the European missionary brethren with whom they became acquainted. Thus, having favor in the sight of God and his people, their missionary field was chosen and their plans of work were laid.

How often do we see that the Lord's thoughts are not our thoughts, neither his ways our ways! Signally was this shown in the early history of this mission. Only one of the first company of missionaries was permitted to see this carefully and well-chosen field of labor; two of the others were early called to their rest—Mrs. Lowrie and Mr. Reed—both by consumption; and Mrs. Reed had accompanied her husband on the voyage homeward, which he did not live to complete. The remaining member of this company reached the station at Lodiana in November, 1834, and entered on his duties; but a few days afterwards he was taken with dangerous illness. For several weeks the mission seemed likely to become extinct, by his removal from the scenes of this life; and, on his partial recovery, he was told by his medical attendants that he must not attempt to remain in the hot climate of India. A year longer, however, was spent by him in the charge of a school, preaching, and making journeys and inquiries, to gain information for the use of the mission and the Church at home; thus doing the work of a pioneer. In January, 1836, he left Lodiana, and Calcutta in April, on a visit to this country for health; but eventually the hope of returning to the mission was, for the same reason, reluctantly abandoned.

In the mean time, the Rev. Messrs. James Wilson and John Newton, and their wives, had arrived at Lodiana in December, 1835, and entered upon enlarged labors in the service of Christ. Besides the school and other duties, they took charge of a printing-press in 1836, which has been a valuable auxiliary in the missionary work.

The third company of missionaries, the Rev. Messrs. James R. Campbell and James McEwen, and Messrs. Jesse M. Jamieson, William S. Rogers and Joseph Porter, and their wives, reached Calcutta in March, 1836. It was Mr. Lowrie's privilege to welcome these brethren on their arrival, and to aid them in preparing for their journey to the Upper Provinces. Their meeting was of deep interest, as may readily be supposed, especially to one who had seen so severe bereavements and so many dark hours in the short history of the mission. It was now apparent that these afflictions were not intended to discourage the supporters of the mission, but to teach them their dependence on divine grace alone; to purify their motives; to chasten and strengthen their zeal; and thus at the latter end to do them good, so that by their means God would impart the greatest blessings to those who were sitting in darkness and the shadow of death.

The brethren of this new reïnforcement soon proceeded on their journey to Lodiana, but Mr. McEwen was led, by what appeared to be indications of the will of Providence, to stop at Allahabad, a large city at the junction of the Ganges and the Jumna, which has ever since been occupied as a missionary station. Mr. McEwen's labors were crowned with pleasing success, and a church was formed in January, 1837, with thirteen members. Besides preaching, he gave a part of his time to the charge of schools, in which he was greatly assisted by his equally devoted wife; but they were not permitted to continue long in these encouraging labors. On account of the loss of health, he was compelled to leave India in 1838; and, after serving the cause of Christ as a pastor, in the State of New York, he was called to his rest in 1845.

On the arrival of the other members of this third company at the end of their journey, in 1836, two new stations were formed. One of

these was at Saharunpur, 130 miles south-east from Lodiana; the other was at Sabathu, 110 miles north-east from the same place, in the lower ranges of the Himalaya Mountains, at an elevation of about 4000 feet above the level of the sea. The un-ordained brethren of this company were graduates of colleges, in preparation for the work of the ministry. They went out as teachers, but with the expectation of prosecuting their theological studies, and they were afterwards ordained to the sacred office.

A church was organized at Lodiana in 1837; and it is remarkable that two of its first three native members have since become valuable laborers in the missionary work; one as a minister of the gospel, and another as a teacher. This must be viewed as a signal proof of God's favor towards this infant church, and as a happy example of the way in which the gospel is to be more and more extended in heathen countries. The schools at Lodiana, Saharunpur, and Sabathu, were vigorously carried forward, and the brethren were engaged in preaching, distributing the Sacred Scriptures and religious tracts, making journeys to places where large assemblages of natives were collected on festival occasions; but it does not fall within the plan of this little work to give a continuous narrative of these labors. Little more will be attempted here than to present a chronological outline of the arrivals of the missionaries, with some of the leading facts in their work.

The fourth company of missionaries, consisting of the Rev. Messrs. Henry R. Wilson, Jr., John H. Morrison, and Joseph Caldwell, Mr. James Craig, teacher, and Mr. Reese Morris, printer, and their wives, arrived at Calcutta in April, 1838. There they met Mr. and Mrs. McEwen, on their return homewards, and were greatly aided by them in making arrangements for their journey. One of their number, however, had already reached the last stage of her pilgrimage; Mrs. Morrison was taken to her rest before leaving Calcutta, after a brief illness of cholera. Her afflicted companions proceeded to their several stations: Mr. Morrison to Allahabad, to join the Rev. James Wilson, who had taken charge of the station on Mr. McEwen's removal; Mr. Morris to Lodiana; and Messrs. Caldwell and Craig to Saharunpur. Mr. H. R. Wilson, while proceeding to the station at Lodiana, was led by Providence to stop at Futtehgurh, on the Ganges, two hundred miles above Allahabad, a town which had been pointed out by some of the earlier brethren as eligible for a missionary station. Here, with an interesting family of orphan children, a part of whom were placed under his care by a pious English physician, and assisted by Gopeenath Nundy, the teacher previously employed in their instruction, Mr. Wilson began important labors, which have been steadily prosecuted ever since, with evident tokens of the favor of Heaven.

In February, 1839, the Rev. Messrs. Joseph Warren, John E. Freeman, and James L. Scott, and their wives, arrived at Calcutta, and became connected, the first two with Allahabad, and the last with Futtehgurh. A printing-press was sent out with Mr. Warren, which, under his efficient superintendence, became an invaluable means of promoting the influence of the mission. In November of this year, Mrs. Caldwell, at Saharunpur, was called to her rest.

In December of the next year, the Rev. Messrs. John C. Rankin and William H. McAuley, and their wives; the Rev. Joseph Owen and Miss Jane Vanderveer, teacher, arrived at Calcutta. Mr. Owen joined the Allahabad Mission, and the rest proceeded to Futtehgurh. In this year, 1840, the work of translating the Sacred Scriptures and preparing other religious books and tracts, began to be reported as occupying much of the time of some of the missionaries. One of these works was a translation of the Gospel of John from the original Greek into Punjabi, the language of the Sikhs; another was the Confession of Faith of the Presbyterian Church into Hindustani, with the Scripture references at the bottom of the page.

In the year 1841, churches were organized at Saharunpur and Futtehgurh, and twenty-seven native members were reported at all the stations.

The Rev. Messrs. Levi Janvier and John Wray, and their wives, reached India in January, 1842, and were stationed—the former at Lodiana, and the latter at Allahabad. Messrs. Morrison and Caldwell were married. Mrs. Porter was called this year to her rest. Dr. Willis Green reached India in November; spent a few months at Lodiana; and returned home, the climate not suiting his health. Churches were organized at Saharunpur and Futtehgurh, and the year was further signalized by the organization of three Presbyte-

ries under the instructions of the General Assembly, composed of the ministers in each mission, and taking their names, like the missions, from the leading city, or the station first occupied, in the bounds of each: Lodiana, Furrukhabad, and Allahabad. The brethren at Saharunpur being ecclesiastically related to the General Synod of the Reformed Presbyterian Church, were constituted by their Synod into a separate Presbytery. Their relations to the Board as missionaries are the same as those of the other brethren, and the intercourse between them has been mutually pleasant and beneficial. A part of their support has always been furnished by churches of the Reformed Synod.

The year 1843 was marked by the arrival in India of the Rev. John J. Walsh and his wife, who were connected with the Furrukhabad mission; the death of the second Mrs. Morrison; the return to this country of Mr. Rogers and family, on account of Mrs. Rogers' ill health; and of Mr. Morrison also for health; the forming of a new station at Mynpurie, forty miles west of Futtehgurh; the licensure of the native assistants, Golok Nath and Gopeenath Nundy, by the Presbyteries of Lodiana and Furrukhabad; and the steady advance of the missionary work. The church members reported at Allahabad in January were nine Americans, three Europeans, eight East Indians, and eleven natives; in all thirty-one.

In 1844, Mr. Owen was married. Gopeenath Nundy was ordained. Parts of the Bible, in a revised translation, were printed at Lodiana in Hindustani. A translation of the Koran into the same language, by a Maulavi, with an Introduction and Notes, refuting its errors, by the Rev. J. Wilson, was published at Allahabad, marking quite a new era in Mohammedan literature. A larger number of tracts and books were distributed in the Lodiana Mission than during any former year, and all the branches of missionary labor were faithfully carried forward. The number of church members reported at Futtehgurh this year was twenty-seven, of whom sixteen were natives.

The next year witnessed the death of Mr. Craig at Saharunpur, and of Mrs. Jamieson at Sabathu; the return to this country of Mr. Morris on account of health: the destruction by fire of the printing-press, book-depository, &c., at Lodiana, causing the loss of about $10,000 worth of property, including upwards of 90,000 copies of parts of the Holy Scriptures and of tracts. In general, the labors of the missionaries were continued without change. In November of this year, the first meeting of the Synod of North India was held at Futtehgurh. Important questions, concerning the kingdom of Christ in India, received the earnest consideration of its members.

In 1846, Mr. Jamieson visited this country, to provide for the education of his motherless children; Mr. H. R. Wilson and family also returned, on account of Mrs. Wilson's health; and Miss Vanderveer came home also on account of impaired health. Mr. Morrison having regained his health, returned to India with his wife; Mr. Rudolph, a German teacher, and his wife, who had spent some years in India, became connected with the Lodiana Mission, and Mr. Rudolph was licensed to preach the gospel. A new station was formed at Agra; and a number of the members of the church at Allahabad having removed to that city upon the transfer of the government offices, they were reörganized as a church, with other members, making in all fifteen, under the ministerial charge of the missionaries. At Futtehgurh, the number of church members reported was thirty-four. At Allahabad, a church building, 78 feet by 45, was erected; while, to the communion of the church itself, it was stated that from its commencement seventy-four persons had been admitted, fifty-one of whom were received on the profession of their faith. The government college at Allahabad was transferred to the mission, and the Christian religion and books became a part of the daily studies of the scholars.

Early in 1847, the Rev. Messrs. Augustus H. Seeley and David Irving and their wives, and Mr. Robert M. Munnis, licentiate preacher, arrived at Calcutta, on their way to the Furrukhabad Mission. Mr. Jamieson, on his return to his field of labor, with his wife, reached Calcutta in November. Mr. Campbell with his family arrived in this country on a visit, on account of his wife's health. Mr. Rudolph and Golok Nath were ordained as Evangelists by the Presbytery of Lodiana, and Mr. Munnis, by the Presbytery of Furrukhabad. A new station was formed at Jalandar, in the Punjab, about thirty miles west of Lodiana, which was occupied by the Rev. Golok Nath and a native teacher. Churches were organized at Sabathu and Jalandar. Some new members were admitted to most of the churches; and the number

reported from all the stations, except Agra and Saharunpur, was one hundred and seven.

In January, 1848, the Rev. A. Alexander Hodge and his wife, and the Rev. Charles W. Forman, arrived in India. The former joined the Allahabad, and the latter the Lodiana Mission. In November, Mr. Campbell and his wife reached Calcutta, on their return to Saharunpur, accompanied by the Rev. John S. Woodside and his wife, of the Reformed Presbyterian Church, destined to the same station. Mr. Julius F. Ullman, a German teacher, who had lived for some years in India, became connected with the Furrukhabad Mission, and was licensed to preach the gospel by the Presbytery. Mr. Porter returned to this country on a visit with his motherless children, and Mr. Rankin and his family came home on account of his ill health. Mrs. Scott was called to her rest while on her return to this country for her health. A new station was formed at Ambala, a city almost equally distant from Lodiana, Saharunpur, and Sabathu, which was occupied by Mr. Jamieson and a native catechist. Some new members were admitted to the churches, and a few were suspended from church privileges. The second meeting of the Synod of North India was held at Agra, in December of this year. The Minutes of this meeting, and also of the first meeting, are published in the Foreign Missionary Chronicle of November, 1849. They will be read in future ages, as well as at the present time, with deep interest.

In the next year, Mr. Porter returned, with his wife, to his field of labor; Mrs. Rudolph and Mrs. Freeman were taken to their rest; and Messrs, Irving and Wray and their families returned to this country on account of health. Mr. Ullman received ordination from the Presbytery of Furrukhabad, and John Hari, a native catechist, was licensed to preach the gospel by the Presbytery of Allahabad. A new station was formed at Lahor, the chief city of the Punjab, which was occupied by Messrs. Newton and Forman. A church was organized at Ambala, and a special work of grace was manifested at Futtehgurh, as the result of which thirty-three members were admitted to the communion of the church. The whole number of church members reported this year was 167.

The year 1850 was marked by the arrival in India of the Rev. James H. Orbison, to join the Lodiana Mission; the Rev. Messrs. David E. Campbell and Robert S. Fullerton and their wives, to join the Furrukhabad Mission; and the Rev. Messrs. Lawrence G. Hay and Horatio W. Shaw and their wives, to be connected with the Allahabad Mission; and by the return to this country of Mr. Hodge and his wife, on acconnt of her health, and of Mr. Freeman, whose health had also become impaired. The number of church members reported this year was 209.

Messrs. J. Wilson and W. H. McAuley and their families came home in 1851, on account of health. Mr. Freeman, with his wife, returned to his field of labor, and Messrs. Rudolph and Ullman were married. The number of church members reported this year was 231.

In 1852, Mr. Scott made a visit to this country on account of his children, and Mr. Newton and his family came home on account of his health. The Rev. Robert E. Williams embarked for India, and arrived at Agra early in the following year. Schools were now established at this city for the education of the children of persons of mixed parentage, European and native, who are commonly called East Indians, a class of growing numbers, intelligence, and influence. The buildings required for their use were purchased, with the aid of very handsome donations from the late lamented Governor of the North-western Provinces, the Hon. J. Thomason, and other English friends.* The members of the church, according to the report of this year, were 255.

In 1853, Mr. Scott with his wife returned to India; Mr. Orbison was married; and Mrs. Seeley and Mr. Porter were called to their

* One feature of the missionary cause in India should be mentioned as truly gratifying. From the beginning our missionary friends have enjoyed the confidence of many of the English residents in that country—civilians, officers in the army, and others. They have seen our brethren at their stations, engaged in their daily labors. With the best knowledge of the work in progress, they have considered it their privilege to promote it by their sympathy, influence, and very liberal gifts. They have done this as a means of building up the kingdom of our blessed Lord; and thus have they greatly encouraged our missionary brethren, and gratified the friends of missions in this country. Our common Saviour will reward them richly for their cordial and efficient coöperation with his servants in these missions.

rest. The work of the missions continued to be carried forward with fidelity and zeal.

The preceding sketch conveys a very inadequate view of the work of evangelization which our brethren in India have been permitted already to accomplish. Besides preaching statedly at their various stations, they are accustomed during the cold months of each year to make journeys into parts of the country not yet occupied, in order to make known the way of life by public discourses, conversation, and the distribution of the Scriptures and other Christian books. To thousands of towns and villages has the gospel been published on these tours. They are accustomed also to attend the Melas held at particular times and places. These are assemblages of the natives for religious ceremonies, but are attended by many for purposes of trade or amusement—so that they may be regarded as a kind of Fair. They are held at places accounted holy, such as Hardwar, where the Ganges enters the plains, and Allahabad, where the Ganges, the Jumna, and according to the native tradition a third river, invisible, unite their streams. Immense crowds, amounting to hundreds of thousands, including many pilgrims and visitors from the most distant parts of the land, attend the more celebrated of these Melas; and there are numerous others of less note, attended by people from the neighboring towns and villages. They afford opportunities for widely disseminating the knowledge of the gospel. The good influence exerted in this way will not be known until the great day reveals it, but sometimes it is signally displayed. An aged Brahman had made a pilgrimage from Jubbelpore to attend the Mela at Allahabad, a journey of several hundred miles, to wash away his sins in the Ganges. There he heard a discourse by one of the missionaries, which shook his faith in Hinduism. He returned home without having had an interview with the missionary, and was led by the persuasion of a Qazi to study the Koran; but he found in Mohammedanism no rest for his troubled mind. Having by some means obtained a portion of the Scriptures, he carefully studied its lessons, and taught them to his only daughter. At this point, an English officer became acquainted with him, and found that he had renounced his own religion, and was sincerely seeking a knowledge of the Christian faith in the face of many difficulties. A Hindi Bible for him was requested from one of the missionaries at Agra, and thus his history became known to our brethren.

Another means of promoting a knowledge of the Christian religion has been afforded by the Press. Numerous tracts and catechisms, in various Hindu dialects, and some larger works, have been published. The Way of Life, by Dr. Hodge, translated into Hindustani; another work with a similar title by a German missionary; a translation of the Koran into Hindustani, with notes in refutation of its errors; the Westminster Confession of Faith; a volume of Hymns; revised editions of the Scriptures, in whole or in part; a translation of the books of Genesis, Exodus, chapters i.–xx., and Psalms, and most of the New Testament, into Punjabi, by Messrs. Newton and Janvier; are among the larger works issued by the press. The whole amount of printing at Lodiana and Allahabad from the beginning is over one hundred millions of pages, of which the sacred writings form a large portion. By means of these Christian books a large amount of truth, subversive of idolatry and Mohammedanism, and setting forth the true religion, has been widely diffused. Some striking examples of good which has been done in this way, sometimes in places far remote from the stations of our brethren, have been reported in their letters.

Still another important agency has been the schools of the Missions. These have been supported from the beginning, it having been considered from the commencement of the work an object of the greatest importance to train up a native ministry; and the number of scholars has gradually increased until, as stated in the Report of this year, 1854, about two thousand nine hundred of the native youth are now under instruction. A few of the scholars are in elementary schools, but most of them are in schools of a higher grade; and all of them have been brought in greater or less degree under the influence of Christian instruction and example. A large proportion of them have become convinced of the folly, and in some measure of the sin, of idolatry. Many of them are prepared to acknowledge that Christianity is the true religion; some of them have become the professed followers of our Lord, and a few are laboring in various ways—one as an ordained minister, others as teachers, catechists, and Scripture-readers—to bring

their countrymen to the knowledge of Jesus Christ as the Saviour of sinners.

The preaching of the gospel in these missions has not been in vain, as the preceding statements have shown. It is with sincere thanksgiving that we can refer to still another and more impressive proof of the blessing of God on the labors of his servants,—the Christian life and the dying testimony of some of the converts to the power of divine grace. An affecting and beautiful little memoir was published by Mr. Warren, a few years ago, of Jatni, a member of the church at Allahabad. She was the daughter of a Brahman, but she became a child of God. In all the relations and events of life, her deportment was exemplary. And when called at length to pass over Jordan, she was supported by a good hope through grace. Mr. Warren, with tender caution, had apprised her of the probable termination of her disease; and he adds, "I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life, just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady: 'I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect peace.' I saw her often, and always found her the same." She was enabled to resign her soul, her husband and her child to the care of her Father in heaven, and at the early age of twenty-two, she departed joyfully to be with Christ. Another example hardly less striking was presented in the Christian death of a native catechist at Saharunpur. His missionary friend Mr. Campbell, who had frequent and most pleasing interviews with him on his death-bed, gives a very interesting account of his religious views and hopes: "I asked him, if he was afraid to die? 'No, Sir,' he said, 'I am not now afraid. . . . I am now fully reconciled to the will of God. I do not wish to live longer in this sinful world.' On being asked where his hopes for salvation were placed, he replied emphatically, 'On Christ alone: he is the *only* Saviour, and I know he will not disappoint my hopes;' and then, bursting into tears, he said, 'O Sir, how much I owe to you! You are the means of leading me to Christ, and of instructing me and saving my soul.' This was so much more than I had expected, it was too much for me, and we both wept together. At that moment I thought that this was more than enough to compensate me for all the little trials I have ever been called to endure as a missionary. I could have changed places with dear Samuel, to enjoy his happiness and assurance of hope." Examples like these are precious seals of the favor of Heaven towards the missionary work.

V.

MISSION IN SIAM.

"And kings shall be thy nursing fathers."

The missionary field in Siam is not a large one, viewed either as to the extent of its territory or the number of its inhabitants; yet, as will appear in the sequel, it is one of more than ordinary interest.

Siam is a long, narrow country, lying between Burmah and Cochin-China, and extending from the Gulf of Siam to the borders of China. It is watered by several rivers and by numerous canals; and as the soil is generally quite fertile, it is capable of supporting a large population. Having been distracted by wars, however, until within comparatively a modern period, the actual number of inhabitants is estimated at not more than from 3,000,000 to 5,000,000. Of these some hundred thousands are Chinese, and there are many Peguans, Burmese, Shans, &c. This diversity among the inhabitants imparts the greater interest to Siam as a sphere of missionary labor. Some races may be reached here who cannot be visited in their own lands. Numerous Chinese, for instance, from the island of Hainan are now living in Bangkok, who keep up a constant intercourse with their own country; and through whom a Christian influence might readily be exerted on the 1,500,000 inhabitants of that island.

In Siam the inhabitants live chiefly on the banks of rivers and canals,—a circumstance worthy of being noted, as it renders them easily accessible by missionaries in boats—the common mode of travelling. The principal city is Bangkok, of which the population is estimated at 300,000; it is situated on the Meinam, about twenty-five miles from its mouth. The people of this country are hardly inferior in civilization to other nations of South-eastern Asia. They carry on various kinds of industrial occupation. Many are able to read, and schools are commonly connected with the *wats*, or places devoted to temples and idolatrous worship, where education is given without charge by some of the priests; yet the knowledge thus acquired by the youth is little more than that of the simplest kind.

The government of this country is a despotism. The king is chosen, however, on some basis of hereditary descent, by the principal nobles, which must give them influence in the administration of public affairs. In no other country in the East, and probably in no country in any part of the world, is the influence of the king more controlling over all the opinions and conduct of his subjects; the servility of all classes is most abject, and is fitly shown by the prostration, with the face to the ground, of even the chief men when they appear in the royal presence.

The religion of the Siamese is Buddhism, which may be characterized as a kind of atheistical idolatry; for Budh, in his most common form, Guadama, is not supposed to take any concern in the affairs of men. Some of the practical precepts of Buddhism are good,—murder, theft, adultery, falsehood, intoxicating drinks are prohibited; yet it sanctions polygamy, and the morals of its votaries are the morals of the heathen everywhere. As a religion it makes no provision for the

pardon of sin, nor for the purifying of a depraved nature; and it yields neither support to the afflicted, nor hope to the dying. Its highest doctrine teaches the perpetual transmigration of the soul, until at length it becomes annihilated,—that is, swallowed up in the being of the apathetic Budh. This religion prevails more widely than any other, having under various forms its votaries in India, (which many consider the original seat of Budhism,) Burmah, the Chinese Archipelago, Cochin-China, China proper, Chinese Tartary, and Thibet. It is one of the reasons for regarding Siam with special interest as a missionary field, that it is the head-quarters of this widely-spread system of false religion, so far as this bad preëminence can be assigned to any country. It is a religion held here in great honor. The king is its subject; the revenues of the kingdom are to a large extent devoted to the wats, the support of priests, processions in honor of Guadama, and other religious ceremonies. If Budh were dethroned in this country, his downfall would doubtless be felt in other parts of Asia.

The mission established by the Board in Siam was resolved upon in 1839. It was formed at first with reference to the Chinese rather than to the Siamese. The door into China was not then open, and Missionary Societies adopted the policy of supporting stations among the large numbers of Chinese emigrants who were found in the neighboring countries. The Rev. Robert W. Orr, one of the first missionaries to the Chinese, whose station was at Singapore, made a visit to Siam in the autumn of 1838; and upon his favorable report it was deemed expedient to form a branch of the Chinese mission at Bangkok, and also a mission to the Siamese at the same place. The Rev. William P. Buell and his wife, appointed to the latter mission, arrived at Bangkok in August, 1840. A physician and his wife were appointed to this field of labor in 1841, and a minister and his wife in 1843. They were led, however, to proceed to China instead of Siam, so that Mr. Buell was not joined by any associate, After learning the language, he was able to preach the gospel and distribute the Holy Scriptures and other religious books, explaining them to the people. He was encouraged in his work; but in 1844 he was compelled to return to this country by the state of his wife's health.

In March, 1847, the Rev. Stephen Mattoon and his wife, and Samuel R. House, M. D., licentiate preacher, arrived at Bangkok; and in April, 1849, they were joined by the Rev. Stephen Bush and his wife. These brethren found ample employment in preaching and distributing the Scriptures and religious tracts. The medical labors of Dr. House were of the greatest benefit to large numbers of patients; while they brought many persons within the reach of the gospel, whose attention could not otherwise have been gained; and they also tended to conciliate the confidence and good-will of persons of all classes towards the missionaries.

The year 1850 was marked by vigorous labors in preaching and tract distribution in Bangkok; by missionary tours to several distant parts of the country, which were made without hinderance, and afforded many opportunities of publishing the gospel; by the printing at the press of another mission in Bangkok of 422,000 pages of books of Scripture history; and by faithful and successful medico-missionary practice. This year was also marked by a singular exigency in the history of the mission, which for months threatened its existence.

The missionaries had lived in houses formerly occupied by missionaries of the American Board. On relinquishing Siam as a field of labor, the American Board transferred these houses to the American Association, and it became necessary for the brethren to seek other places of abode. After long search and many disappointments, they found it impossible either to purchase or rent new quarters. The increasing bigotry of the King was the obstacle in their way. He did not openly oppose their wishes, but it was soon understood among his abject people that he was unfriendly to foreign teachers; and no man was willing to sell or lease real estate to those who at any hour might be ordered out of the kingdom. The strange issue was apparently reached, that Christian missionaries must withdraw from a heathen land, where their life and liberty were still safe, and where their labors might be carried forward in many ways, solely for the want of houses in which to live! The question had been viewed in every aspect; referred home to the Executive Committee; reconsidered after obtaining the sanction of the Committee, given fully, but with deep regret, to their removal to some new field of labor—and still the necessity for this removal appeared to be unavoidable.

Towards the end of the year matters grew worse. The teachers of the missionaries were arrested and thrown into prison, their Siamese servants left them or were taken away, and none of the people dared to hold intercourse with them on religious subjects. In the meantime prayer was offered without ceasing on their behalf, and in answer to the requests of his people, God interposed for the help of his servants, —but in a way not expected by them. The King was attacked with disease in January, 1851; and, though he had the prospect of many years of life, he was cut down by death in April.

His successor, the present king, had much intercourse with the missionaries before his accession to the throne, and he has since shown himself to be their friend. The difficulty about a site for mission premises was soon removed; suitable houses have been erected, and the work of the mission can now be prosecuted with greater freedom than at any former period.

The little company of missionaries have since been called to meet with trials of a different kind—to see their number diminished, instead of being increased. Mrs. Bush was removed by death in July, 1851. Her last days were full of Christian peace and joy, and her associates could say, that "in the full possession of all her faculties, without one cloud to separate between her and a present Saviour, she went down into the Jordan of death, singing Hallelujah, in the triumph of victory. The Siamese have lost in her a faithful, praying friend; the mission, an exemplary fellow-laborer; and her bereaved husband, an affectionate and beloved companion." The health of Mr. Bush afterwards gave way, and it became necessary for him to return to this country, in 1853, for its recovery. He has not yet become sufficiently restored to return to his field of labor.

With the single exception of the embarrassment growing out of their small number, the missionaries have reason to be much encouraged in their work and its prospects. They are permitted to preach the gospel in stated services and by the way-side; and the Word has not been preached in vain. Besides the testimony thereby held forth for God and against idols, and the secret convictions and impressions of many hearers, which may yet result in the open confession of Christ before men, two hopeful converts have been admitted to the church. They are both Chinese, and one of them is a native of Hainan. Their walk and conversation are exemplary, and both of them are engaged in efforts to make the gospel known unto their own people. Some progress has been made in giving the Scriptures to the Siamese in their own tongue. The New Testament and the books of Genesis and Exodus have been translated by the missionaries of other Boards; but the translation will require revision, and it may be expedient to make altogether a new translation. Mr. Mattoon's biblical scholarship and his knowledge of Siamese will enable him to perform good service in this work. Schools have been opened on the mission premises, and a small number of boarding-scholars are under daily Christian instruction. It seems to be not unlikely that a Christian element may be largely introduced into the education of Siamese youth. The distribution of the Scriptures in Bangkok and in the interior is going forward, and many of the people are not only able to read and willing to receive Christian books, but give a cordial welcome to the missionary, and have many inquiries to make about this new religion. Mrs. Mattoon and the wives of the other missionaries have been requested by the King to give instruction in English to some of the female members of his family; and they can in this way bring before persons of the highest rank—in Eastern countries commonly secluded from intercourse with foreigners—the all-important lessons of the gospel of Christ. These engagements are still in progress, and may result in the greatest good to some of the ladies of the royal family, and by their means to many others in high and low stations. One of their pupils, a princess of amiable disposition, who had given pleasing attention to the instructions of the missionary teachers, was suddenly removed by death. Her serious interest in listening to the story of the cross would lead us to hope that her trust in her last hour may have been placed in Jesus.

In connection with this brief sketch of missionary labors, the character of the present King of Siam should be taken into consideration. He is a Budhist in his religious profession; and he is an absolute monarch. He might on any day banish every missionary from his kingdom. The Church must ever remember that her dependence is not on the kings of the earth, but on the God of heaven. This being deeply felt, it is still allowable to survey things future in the light of present provi-

dences. Now he who, contrary to human expectation, has been elevated to the throne of Siam, possesses a considerable degree of Christian knowledge. He is a much more enlightened and liberal man than his predecessor. He has learnt the English language. He has paid some attention to the history of our country, probably led to this by his acquaintance with American missionaries, and he is a warm admirer of Washington. He is disposed to adopt the improvements of western civilization. He has under consideration the opening of a ship-canal to connect the Gulf of Siam with the Bay of Bengal—a measure which would prove greatly favorable to commerce between India and China, and would bring his hitherto secluded country out upon one of the highways of the world. He is surrounded by the priests of Budh, but Christian ministers are living at his capital, and their wives are giving lessons of Christian truth in his palace. Reasons of state policy may commend Budhism to his pride, but the Spirit of God may easily constrain his heart to bow unto Him who is the King of kings and the Lord of lords. The influence of the king and court in Siam is almost unbounded, especially in all religious matters. If the king should embrace Christianity, a large part of his subjects would follow his example. They are in some degree prepared for this, by their acquaintance with the general truths of the Christian religion; the circulation of the Scriptures and Christian books, and other labors of the missionaries, have been the means of widely disseminating a knowledge of the gospel. It is, therefore, in the power of one man, not only to make his own reign an era in the history of his country, but to lead his people from the wat to the church—from a miserable paganism to the profession of Christianity; and if the Spirit of the Lord were poured out from on high, we might soon see in Siam "a nation born in a day." "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will."

The short but marked history of this mission, the work now in progress, the prospects of widely-extended influence, and the hope of remarkable success, should lead the Church to look with deep interest on this missionary field. More laborers should be sent out. Faith should be in exercise, and prayer should be offered, in the hope of speedy and signal displays of divine grace. On these conditions, with God's blessing, we may soon be permitted to see a Christian nation in the heart of south-eastern Asia.

VI.

MISSIONS IN CHINA.

"And these from the Land of Sinim."

The largest field of modern missions is China; and, unlike India, China is a country in which nearly the whole work of evangelization is yet to be performed. It is a country, moreover, to which events now in progress have attracted the attention of the world. Such a missionary field has peculiar claims on the Church of Christ. We cannot but regret that our sketch of it must be a very brief one; but though it will be unsatisfactory, it may serve to turn the attention of some readers to works in which they will find full accounts of this ancient people.*

The Chinese themselves are said to "divide their empire into three principal parts, rather by the different form of government which they adopt in each, than by any geographical arrangement: I. *The Eighteen Provinces*, or that which is more strictly called China, or China Proper; it is, with trivial additions, the country which was conquered by the Manchus in 1664. II. *Manchuria*, or the native country of the Manchus, lying north of the gulf of Laintung, and east of the Inner Daourian Mountains to the sea. III. *Colonial Possessions*, including Mongolia, Ili, (comprising Sungaria and Eastern Turkestan,) Koko-nor, and Thibet."† The area of the Chinese Empire, including Thibet and Chinese Tartary as above defined, is estimated by McCullough at 5,300,000 square miles; that of China Proper, by Williams, at 1,348,870 square miles, or a territory equal to that of all the States of our Union, omitting Iowa, Wisconsin, and California.

China Proper, to which this sketch will now be confined, may be described as "a broad expanse of densely-populated country, forming nearly a square; two sides of which are bounded by the sea and two by land. The sea is the great Pacific Ocean, which, however, does not here present a well-defined outline, but is broken into great Gulfs. Of these the chief is denominated the Sea of China, enclosed by Borneo, the Philippines, and Formosa, and the Yellow Sea, bounded by Tartary and Corea. The interior boundary consists of a range of thinly-peopled tracts, occupied only by wandering and barbarous tribes, Manchu-Tartars, Mongols, Kalkals, Eluths, and the eastern tribes of Thibet."

The population of China is estimated by native authorities at upwards of 362,000,000. Immense as this number is, strong reasons

* A Description of the Empire of China and Chinese Tartary, together with the Kingdoms of Corea and Thibet, &c., from the French of J. B. DuHalde, Jesuit. Two volumes folio. London.

A General Description of the Empire of China and its Inhabitants. By Sir John Davis, F. R. S. Two volumes, 18mo. Harpers, New York.

The Middle Kingdom; a Survey . . . of the Chinese Empire and its Inhabitants. By S. Wells Williams. Two volumee, 12mo. New York, Wiley & Putnam. [The best work on China, for most readers.]

The Chinese Repository, 1833–1849, 8vo. Published monthly at Canton, but now discontinued.

† Williams, vol. 1, p. 7.

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are given by Medhurst and Williams for accounting it worthy of respect. It was received as reliable by the Morrisons, father and son, than whom no better judges of such a question could be found, and by others of almost equal authority. This estimate makes the number of inhabitants in China equal to 268 to the square mile; in France the ratio is 223, and in Belgium 321; so that the Chinese estimate may be admitted as correct without much hesitation. We may receive it as accurate the more readily, when we learn, that the greater part of China Proper consists of a rich, level, and highly cultivated country, watered by some of the largest rivers and by innumerable canals.

The Chinese may take a high rank as a civilized people. They have a government, a literature, many social usages, numerous industrial occupations, cities, roads, bridges, canals, boats—all indicating a state of society far removed from that of a barbarous race. Their silk fabrics, their ivory and wood carving, the beautiful works of their potteries, their being the first to discover and to use the art of printing, the compass, and gunpowder, entitle them to a place among the cultivated nations. The last example just cited, and the theatrical exhibitions which are held in high esteem among them, show that their civilization is that of our fallen nature, not of a race harmless and pure. The civilization of the Chinese wants altogether the great element of Christianity. Give them the gospel, and they will stand before long amongst the foremost nations of the world. As it is, they are superior to the self-lauding Anglo-Saxon and other European races, before these were lifted up from their early condition by the gospel of Christ. The self-conceit of the Chinese is equal to their advancement, and their ignorance of many things well known to Europeans, subjects them often to the ridicule of foreigners.

If in some of its aspects we may speak highly of the Chinese civilization, as we also may of the Grecian and Roman, yet when we survey their religious and moral system we find it necessary to classify them with the Hindus, the Siamese, and other heathen people. Their religion is idolatry, more or less refined, but still idolatry; their morals are the immorality of pagans everywhere.

The Chinese are divided into three religious classes: Confucianists, Rationalists, and Budhists. The first is a common, though not strictly accurate name for those who are connected with the State religion—which is described as composed, not of doctrines, but of rites and ceremonies. Numerous sacrifices are offered to the heavens, the earth, the gods of land and grain, the tablets of deceased monarchs, and a great variety of other objects. Confucius himself taught but little about religious matters, and his name is given to this form of religion, because the sect of the Learned, commonly called Confucianists, are its principal supporters.* The sect of the Rationalists was founded by Lautsz, who was born B. C. 604, about fifty years before Confucius. Lautsz made a god of *Tau* or Reason, and enjoined retirement and meditation; but his followers worship numerous idols, and the Rationalist or Taouist priests are said to be often little better than cheats and jugglers. The Budhist religion was introduced into China in the first century of the Christian era, and is now widely extended through the empire. It is the same religion in China as in Siam, but the Chinese do not hold its priests in honor; indeed, no order of priesthood is regarded with much reverence in this country, and none is of hereditary descent, like the Hindu Brahmans. It is a fact of great moment that none of these religious systems have a strong hold on the heart of the Chinese. The worship of ancestors forms an exception to this remark. This has been called the real religion of China. Its requirements are faithfully fulfilled by all, even the poorest classes, and that with an earnestness which shows painfully how the great Deceiver has pressed into his service one of the best affections of human nature, that of filial reverence. But with this exception, the Chinese neither fear nor love the idols in their temples. They have been known to bring them out under the burning sun, to convince them that rain was greatly needed! They present at times rich feasts before the images, and after letting them stand for a while, so that the spirits of the idols may refresh themselves on the spirit of the provisions, they then take away the substantial or material parts for their own use! Yet their minds are full of superstitious fears, the offspring of sin and ignorance, which lead them to perform expensive rites, and add a tenfold weight to the common afflictions of life.

* Williams, vol. ii. p. 286.

The test of every religion is its influence on the heart and life—on this world and the world to come. The religions of China exert no good influence upon their followers. Many evils exist which these religions do not restrain. "With a general regard for outward decency, they are vile and polluted in a shocking degree, their conversation is full of filthy expressions and their lives of impure acts." Falsehood and ingratitude, thieving, dishonest dealings, are enumerated as exceedingly common. Polygamy and infanticide both prevail, the former among persons possessing some property, the latter in certain districts. And in China, as in every heathen country, alas for the poor, the afflicted, the dying! What can paganism do for these?

There are difficulties to be overcome of no ordinary magnitude, before the gospel takes full possession of China. One of these is found in the Chinese language. This is acknowledged to be a hard language to learn, though good facilities exist now for acquiring it. It stands as a serious barrier in the way of a missionary's usefulness at the outset of his course. It is a still more serious hinderance in the way of receiving written knowledge by the great mass of the Chinese people. Several years must be spent in learning merely to read, intelligently, their own language, while comparatively few persons can possibly devote so large an amount of time to this purpose. The result is, that while numerous readers are found in all parts of the empire, the great body of the inhabitants are acquainted only with the colloquial tongue; and this is found to differ materially in different provinces. Whether this colloquial language should be reduced to writing, and if so, on what plan, are questions of deep interest. Something of this kind would seem to be indispensable.

The apathy of the Chinese to spiritual things, and their absorbing interest in seeking wealth, are obstacles to their reception of the gospel, which, though not peculiar to them, are among no other people more prominent. Their own religion feebly presents the future world to their minds, and it is found to be very difficult to gain their earnest attention to religious truth. Their minds are not destitute of a certain acuteness and vigor, but they seem, like Gallio, to "care for none of these things." The Hindus are eminently a religious people, always willing to take up religious subjects in conversation, and often ready to discuss with vehemence the claims of different religious systems; but the Chinese are more nearly an atheistic race than any other nation. The Africans are eager in the pursuit of gain, but their habits are simple and their wants comparatively few; the struggle for gain in China is forced on by the overcrowded state of the inhabitants pressing closely on the means of subsistence, and by the numerous wants growing out of their advanced civilization. The Chinese do not care enough for their religion to defend it like the Hindus; they do not look up to missionaries as belonging to a higher rank, like the Africans; they are absorbed in worldly matters; they are so polite as to give a ready assent to arguments overturning their own belief; and they look on all spiritual things without reverence, and with little emotion, save that of curiosity. But they are a people marked by practical energy, ready to adapt themselves to new circumstances, evincing common sense in all matters with which they are acquainted; and it will be surprising indeed if, when they come to understand what Christianity really is, and when they become the subjects of its power, they do not prove to be one of the most illustrious among Christian nations.

In the mean time the work of preparation for the triumph of the gospel in China is going on apace. They are no longer secluded from western nations. They are themselves an emigrating people, compelled to seek their subsistence in foreign countries by causes much more urgent than those which bring so many from Germany and from Ireland to our States. They can no longer remain an isolated nation, looking with a contemptuous indifference upon "the outside barbarians." And in these last years, in the progress of the Insurrection which now seems likely to subvert the Tartar dynasty, events have occurred which must tend greatly to arouse the mind of the Chinese, so long apathetic as to religious subjects. The leader of the revolution professes his faith in the Christian religion. With serious errors, it seems certain that he and his followers hold firmly many important Christian doctrines. It is also certain that they are unsparing iconoclasts; the idol gods obtain no mercy at their hands. How wonderful that such a movement should take place at this time! Is not the hand of God evidently in it?

The missions of the Presbyterian Church among the Chinese were commenced at Singapore, in 1838. At that time their jealousy of foreigners prevented a station being formed in China itself. Merchants and other foreigners were permitted to live only at Canton, and were there restricted within the limits of a few warehouses on the river. When Dr. Morrison, the first Protestant missionary to China, entered on his work, in 1807, he was embarrassed with similar, if not greater restrictions; and no European could gain access to other places on the coast, nor penetrate at all into the interior. Hence it was necessary to station the missionaries among the Chinese emigrants at Batavia, Bangkok, Singapore, and other remote places. The first missionaries of the Board were the Rev. Messrs. Robert W. Orr and John A. Mitchell, and Mrs. Orr, who arrived at their station in April, 1838. In October following, Mr. Mitchell, whose health was delicate when he left this country, was called to his rest. With Mr. Orr, he had visited Malacca and Penang, and Mr. Orr afterwards visited Bangkok, to obtain information concerning the most eligible places for missionary work. In the next year the Chinese teacher employed by Mr. Orr was baptized by him. In July, 1840, the Rev. Thomas L. McBryde and his wife arrived at Singapore, and in December Mr. and Mrs. Orr were compelled to leave their work by the failure of Mr. Orr's health. In July, 1841, James C. Hepburn, M.D., and his wife, reached Singapore, under appointment to the mission in Siam, but with permission to join the China mission—a measure which the return of Mr. Orr and other reasons made expedient. Towards the end of this year Mr. and Mrs. McBryde went up to Macao for the benefit of a colder climate. In May, 1842, the Rev. Walter M. Lowrie arrived at Macao, and sailed about a month afterwards for Singapore. This voyage was undertaken with reference to the question of removing the mission from that place to China. The war between the British and the Chinese was drawing to a close, and it was a deeply important matter to decide wisely on the line of efforts which should be followed under the new aspects of this great field of labor. Mr. Lowrie's voyage, however, ended in the shipwreck of the vessel, and the almost miraculous escape of himself and most of the ship's company. After sailing four hundred miles in open boats, and encountering a severe gale at sea, they reached Luban, a small island near Manila, and Mr. Lowrie returned to Macao in October.

The termination of the war between the British and the Chinese in this year changed the whole question as to the stations to be occupied. These were not required to be henceforth at places many hundreds of miles distant from China; five of the principal cities on the coast of the country were now open to the residence of missionaries, as well as of other foreigners. Accordingly it was deemed expedient for Mr. McBryde to occupy a station on Kulangsu, a small island close by the city of Amoy. To this island, in 1843, Dr. Hepburn removed from Singapore, after spending a few months at Macao while the question of his station was under consideration. In October Mr. McBryde and his family returned to this country, on account of the failure of his health. In February, 1844, D. B. McCartee, M.D., and Mr. Richard Cole, a printer, and his wife, arrived at Macao; in July the Rev. Richard Q. Way and wife, at first appointed to Siam; in October the Rev. Messrs. M. Simpson Culbertson and Augustus W. Loomis, and their wives, and the Rev. Messrs. John Lloyd and Andrew P. Happer, M.D.; and in May, 1845, the Rev. Hugh A. Brown. The number of brethren thus arriving in China showed that the churches were willing to respond to the call of providence for enlarged missionary operations in this country. It was now practicable to form plans of missionary work on a wider scale, and after much consideration it was determined to form three missions—at Canton, Amoy, and Ningpo. Messrs. Happer and Cole were connected with the Canton mission; Messrs. Lloyd, Brown, and Hepburn with the mission at Amoy; and Messrs. Lowrie, Way, Loomis, Culbertson, and McCartee with the Ningpo mission.

An important auxiliary to these missions is the printing-press. A brief account of this deserves a place in these pages. Preliminary to this notice it should be stated, that in no other heathen country are there so many readers as in China, and that there the process of printing has long been in use. The Chinese method of printing, however, is a very imperfect one; the types are blocks of wood, on which each letter or character has been engraved by the hand of the artist, and the impressions are taken by means of a brush for the ink and a block

for the press, the whole being an operation so slow, that only the patience of a Chinaman is equal to its demands. Our admiration, however, is due to the invention itself, and to the neatness and economy of the printiug thus executed; but in this day of finished machinery, and of large stereotype editions of the Scriptures and other books, this imperfect process does not suit the exigences of the Church in her missionary work. On the other hand, a serious and apparently insuperable difficulty in the way of priuting, either by machinery or by the use of metallic types, was found in the large number of Chinese letters or characters. This number is estimated at 30,000; a commou printing-office case contains but 56.

For a satisfactory statement of the "discovery," as it may well be called, of the method of printing this multitude of Chiuese characters with a small number of metallic types, the reader may consult the Annual Report of the Western Foreign Missionary Society, May, 1837. It turns on the distinction betweeu the formatives and primitives in the Chinese language, and betweeu the divisible and the indivisible characters. The divisible are reduced to their simplest elements, and being struck off as types, can be re-composed in different characters, so that a comparatively small number of types will serve to express most of the characters in common use. At the instance of the Corresponding Secretary of the Board, whose previous study of this language had prepared him to take a deep interest in this matter, the Committee agreed in 1836 to order a set of the matrices for this new mode of printing Chinese. These matrices were made in Paris, at a cost of over $5000. Types were cast from them in New-York by Mr. Cole; and at Macao both he and Mr. Lowrie gave much time and labor to perfecting the types, arranging the cases, and other thiugs requisite to the practical application of this new invention. Many fears and some predictions of failure were happily disappointed, and its success may be regarded as an era in the history of this people. For several years this mode of printing has been in operation. Large editions of works are printed, from stereotype plates, on improved presses, such as are iu use in our own country, which will be driven by steam-power when the Chinese become a Christian people. It is of interest to add, that but for the order given by the Committee in 1836 for a set of these matrices, this great invention would probably not have been brought into use. So little confidence was felt in its practicability, that no other Missionary Institution would give it their patronage. Only one other order was received by the artist, and without at least two orders, he could not proceed with the work.

In 1845 the printing-press was removed from Macao to Ningpo, and upwards of 3,500,000 pages were printed. A station was occupied at Chusan, an island not far distant from Ningpo, which was then in the possession of the British. This was an experiment to determine whether other places besides the cities opeued under the treaty could be occupied by missionaries; but it was fouud that the authorities civilly but firmly opposed their permanent residence there, although the people of the island were friendly; and the statiou was relinquished soon after the island was restored by the British to the Chinese.

In 1846, Dr. and Mrs. Hepburn reached this country, being compelled to return by the state of Mrs. Hepburn's health. In December, the Rev. Messrs. William Speer aud John B. French, aud Mrs. Speer, arrived at Cantou, and the Rev. John W. Quarterman joined the Ningpo missiou. A church was organized at Ningpo in May; boarding-schools were opened at Canton and Ningpo; and most of the missionaries were now sufficiently acquainted with the Chinese language to conduct religious services in chapels, and to make kuown the gospel by the way-side.

The year 1847 was marked by the death of Mrs. Speer on the 16th of April, and of Mr. Lowrie on the 19th of August—the latter under most afflicting circumstances, by the hands of Chinese pirates.* Mr. Cole's connectiou with the missiou ceased, and Mr. Happer was married to a daughter of Dr. Ball, an American missionary at Canton.

In 1848, the Rev. Messrs. Joseph K. Wight and Henry V. Rankin, and their wives, arrived in China, to join the Ningpo missiou. Mr. Brown was compelled to return to this country, by the state of his health, and

*See Memoirs of the Rev. Walter M. Lowrie: New-York, 1849: Robert Carter & Brothers. He was a member of a Convention of Missionaries at Shanghai, engaged in the translation of the Scriptures, and was returning to his station at Ningpo, when he was taken, as by a martyr's death, to his rest.

on the 6th of December Mr. Lloyd was called to his rest. The station at Amoy has not since been occupied by the Board.

In 1849, Mr. Moses S. Coulter and his wife arrived in China—Mr. Coulter having been appointed to take charge of the press at Ningpo, while continuing his studies for the work of the ministry.

In 1850, the Rev. Messrs. Samuel N. and William P. Martin, and their wives, arrived at Ningpo. Mr. Loomis and his wife and Mr. Speer returned to this country, on account of their health. A new mission was formed at Shanghai, to which Mr. Wight and Mr. Culbertson were appointed—the latter with a special view to the work of translating the Scriptures.

In 1851, Mr. French was married to the second daughter of Dr. Ball, the sister of Mrs. Happer; and in 1852, the Rev. John Byers and his wife and Miss Juana M. Knight arrived in China, the latter to be associated with her sister, Mrs. Rankin, in the female boarding school at Ningpo, and Mr. Byers to be stationed at Shanghai. Mr. Coulter was called to his rest, on the 12th of December, and the health of Mr. Byers having given way shortly after reaching his station, he and his wife started on their voyage homewards, but he was also taken to his rest on the 8th of April, 1853. In August, the Rev. John Nevius and his wife sailed for Ningpo, and in November the Rev. Charles F. Preston, and J. G. Kerr, M.D., and his wife, for Canton. In this year also, Dr. McCartee was married to Miss Knight.

In April, 1854, the Rev. Reuben Lowrie and his wife embarked for China, to be connected with the Shanghai mission.

This is but a slight sketch of the missions of the Board in China, yet it shows that an important work is in steady progress. Twelve ministers and two physicians, nearly all of whom are married men, are stationed at the cities of Canton, Shanghai, and Ningpo. The boarding-schools contain about sixty boys and thirty girls, and the day-schools about sixty boys. The church at Ningpo numbers twenty-three communicants. The printing-press at that city has sent forth upwards of 24,000,000 of pages of the Sacred Scriptures and other Christian publications, and is still in effective operation. The medico-missionary labors of Mr. Happer and Dr. McCartee have exerted a wide-spread influence in favor of the Christian religion, which is perceived to inspire its followers with benevolence, and to confer evident blessings on the poor and needy. Dr. McCartee's influence, as a Christian physician, is such as might well be envied by the most favored of his professional brethren in any of our own cities. Numerous chapels, most of them rooms hired for the purpose, are open for religious services, and at Ningpo a large and convenient church has been erected, in which public worship is regularly conducted. The gospel has been frequently proclaimed, also, at the temples and other places of public concourse, and in the villages in the vicinity of Ningpo.

By means of these various labors, the leaven of divine truth has been extensively diffused, and is producing its appropriate influence. A signal example of this occurred during the last year, in connection with the Ningpo mission. A part of the sacred volume, received from a missionary, was carried by a Chinaman to his own village, at some distance in the interior of the country. It seems to have made no impression on the mind of him who first received it, but it fell into the hands of an aged man, who for fourscore years had been a worshipper of idols. His attention was awakened to consider this new religion, and he concluded to go in search of the giver of this strange book. He came to Ningpo, took up his abode on the premises of one of the missionaries, and spent his time in reading the sacred volume and attending to the instructions of his kind teacher,—often coming with the Bible in his hand to ask for explanations of difficult passages, and manifesting a teachable spirit. After some months thus employed, he gave pleasing evidence of being a subject of divine grace, and was received into the church of Christ by baptism, in the presence of a large congregation of his heathen countrymen. Could any thing more clearly attest that the gospel is the power of God unto salvation? Commonly we indulge little hope of the conversion of very aged persons, even in Christian lands; but here, in the adorable exercise of God's sovereignty in grace, we see an aged idolater, living far distant from the ministrations of the sanctuary, brought into the communion of the saints! Such an example shows that nothing is too hard for Almighty.

The Mission to the Chinese in California properly follows the missions in China itself. The fame of the gold mines has drawn some thousands of this gain-seeking people to our shores. Thus far, they have nearly all come from the province of Canton, and speak the dialect of that province. The Rev. William Speer and his wife commenced their labors amongst them at San Francisco in the autumn of 1852. Having been stationed at Canton in former years, his health being now restored, Mr. Speer could at once speak unto them in their tongue the wonderful works of God. Their civil relations to each other were now reversed; they are the foreigners, and their missionary could bid them welcome to his native land; accordingly, his visits were well received by them. He found several Chinese patients in the hospital, who were grateful for his instructions and aid; a school was opened, but the attendance was not regular. After some time, an eligible place of worship was secured for a few months, where services were conducted in the Chinese language, with a varying audience. Eventually the liberality of residents of San Francisco provided a suitable building for the use of the mission, in which it is designed to have a school and a chapel, with convenient apartments for the family of the missionary. Many of the Chinese gave handsome donations towards the purchase of this property.

Among the favorable incidents in the brief history of this mission, it may be noted that some of the former pupils in the mission schools in China were found in California. They were predisposed to give a hearty reception to one whose character and motives were at once understood by them. Another favorable providence was the return to China of an influential man, whose influence would have been strongly arrayed against the mission, and the choice as his successor, to be the head of a company or association of Chinese, of a man who looked with a friendly eye upon these efforts for the benefit of his people. Afterwards a few Christians were found, who had been received into the church by missionaries in their native land. Their conduct appears to have been worthy of their profession; they rested from work on the Sabbath, even at the mines, and met together for religious worship; but their wandering life prevented their forming a regular congregation. In the early part of the present year, Mr. Speer was permitted to organize a church at San Francisco, with four Chinese communicants, one of whom was ordained as a ruling elder. Thus an auspicious beginning has been made.

The future influence of this mission will of course depend to a considerable extent on the number of Chinese who may seek a temporary or a permanent home in our land. There are causes which render it not unlikely that large numbers of them will come to this country. Some of these have been already referred to; others need not be here specified. On the other hand, their emigration may be checked, as indeed it was for a time, by the harsh and un-American treatment which they met with from some of our countrymen—or more likely from some of the reprobate foreigners. The impositions to which they are subject at the mines will go far to deter them from remaining, and to prevent others from coming. These oppressions are disgraceful to those who are guilty of them; but with a better tone of morals at the mines, every thing of this kind must cease. It seems quite clear that our countrymen should encourage and not repel the immigration of the Chinese. They will form a most valuable class of laborers, being industrious, peaceable, and frugal. It may easily come to pass that the Chinese will to a large extent supplant the Negroes, in the cultivation of rice, cotton, and the sugar-cane. They will be found to be a superior class of laborers, and every way less expensive. Their employment in this country, not merely in the mines of California, nor in the slave States of the South, but in many avocations in all the States, especially as servants, may become obviously desirable and quite expedient to our own citizens, while it will afford a comfortable subsistence to myriads of our now half-starving fellow-creatures in China. Above all, it will bring them within the reach of Christian instruction and example, and result in the salvation of multitudes of them in our own day and in ages to come. The wonderful ordering of Providence that has already brought so many of them to our shores should awaken attention to their condition, and to the claims on the missionary efforts of the churches of the great nation whom they represent.

VII.

MISSIONS AMONG ROMAN CATHOLICS.

"Come out of her, my people."

The *foreign* work of evangelization falls within the province of the Board, as constituted by the General Assembly. Its sphere of labor is not restricted to Pagan or Mohammedan nations, but includes all in foreign countries who stand in need of the gospel, so far as they may be brought by Providence before the Church as objects of her benevolence. In 1845, it was considered important to support missions among the Roman Catholic inhabitants of some of the European states.

The Papal Church and also the Greek Church must be regarded as corrupt and fallen Christian bodies. Most of their members are hardly less in need of the gospel than the followers of Zoroaster or Confucius. The Budhist religion contains little more of actual idolatry than may be sometimes witnessed in the Papal worship; indeed, there is such a close and singular resemblance between the monks and nuns and rites of the two systems, that the Romanist missionaries in the East have been greatly perplexed by it, and hindered in their attempts to proselyte the Budhists to the western faith. Most of the Romanists worship Mary not less than our Lord and Saviour, and trust in her intercession and that of other fellow-creatures, as having a prevailing power with God, while they rely for salvation on the performance of certain external rites. The Bible is not permitted by their religious rulers to be their guide;—but it is not needful to enumerate proofs to establish the essentially un-christian and anti-christian character of the Papal system. And the same view must be taken of the Greek religious system. We would charitably hope that many of the members of these bodies are true Christians, not perceiving or not adopting the fatal errors of their churches. But of the ignorant masses in Russia, France, Spain, Portugal, Mexico, and the South American States, we can form no opinion that would go to exonerate Christians of a purer faith from the duty of seeking their salvation by missionary labors, in so far as these may be practicable.

This view of the duty of the Protestant Church is the more impressive, because of the vast numbers of our fellow-men whom it contemplates. Nearly a fifth part of the human family is in bondage to the Greek and Papal churches. Moreover, some of these corrupt Christian states exert a powerful influence over other nations. Russia and France are leading powers in the old world; and each appears to be the protector and the propagandist of the giant systems of religious error severally prevailing in these countries. Other Roman Catholic nations are specially related to our own country,—some, like Ireland and Germany, by the streams of emigration which they are sending to our shores; others, like Mexico and the South American republics, by near geographical position, and by their having attempted to form the same political institutions with our own. The failure of these republics must be ascribed mainly to the Roman Catholic religion of their inhabitants, a religion which withholds the knowledge and

the mental liberty necessary to every kind of well-ordered government, and indispensable to the success of a republic in our age.

These fallen Christian nations, therefore, present an important sphere for evangelical missions, and should be regarded with deep interest by the churches of our country. It will not be found expedient, however, to conduct the missionary work amongst them in the same method as among pagan nations. The peculiar circumstances of each people must be well considered. The same plan of action will not equally suit France and New Granada. In some countries the door is open to chaplains for Protestant residents and visitors, who would be brought more or less in contact with the Romanist population. At some places, schools might be established, which if conducted prudently would afford many opportunities of diffusing evangelical truth. In others, native Protestants have legal rights, and may in various ways disseminate their religious opinions. In most, the Holy Scriptures may be circulated by judicious measures. In all, we may hope that the restrictions now imposed on free religious discussion will eventually be removed. This will certainly be done when the power of the Pope and the Russian Autocrat is broken; and broken it surely will be, for it is arrayed against the King of kings. It cannot stand.

The first measure adopted by the Board in this field of labor was that of placing funds in the hands of certain Christian friends in Europe, to be employed at their discretion in the work of evangelization. In the aggregate, between forty and fifty thousand dollars have been remitted for this purpose to Paris, Geneva, Belgium, and Italy. The Christian brethren to whom these funds have been intrusted are men who hold the doctrines commonly known as Calvinistic, and whose views of church order are essentially Presbyterian. Their position in the midst of their own people gives them the means of employing these missionary funds to the best advantage, whether in the support of evangelists and colporteurs, or in the circulation of the Sacred Scriptures and other evangelical publications. The published reports and letters of these Christian friends have abundantly shown, that this method of promoting the cause of Christ on the continent of Europe deserves to be vigorously prosecuted. It is not likely that it will soon become expedient to send missionaries from this country to these Romanist nations. They would be objects of jealousy and suspicion, and their imperfect acquaintance with the language and usages of the people would stand in the way of their usefulness. The plan of proceeding adopted has the merit of being efficient, moreover, without involving much expense for conducting its details.

An apparent exception to this line of policy has been made, by the appointment of a member of one of the Presbyteries to labor as a missionary among Roman Catholics in Ireland. But this appointment was made under somewhat special circumstances, and is regarded rather as an experiment than as a precedent.

The Board would be willing, however, and is desirous, to send missionaries to some places on the borders of Mexico, the Isthmus of Panama, and in some of the South American States. A minister was appointed at one time to a station on the Isthmus of Panama, but the state of his health induced him eventually to decline entering upon this work. A minister of the Presbytery of New York has been sent lately to Buenos Ayres, South America, where it is hoped he will find the way prepared for direct and indirect labors in the work of evangelization. Other important places might be occupied by men of suitable qualifications.

VIII.

MISSIONS AMONG THE JEWS.

"All Israel shall be saved."

The field of missionary labor among the Israelites seems to fall within the province of the Board, on a subjective rather than a geographical view of its sphere of action. This singular people may be regarded as foreigners in all lands, except the land to which they are so devotedly attached, while in it they are less at home than in most other countries. The peculiar qualifications required by missionaries amongst them may be considered as one of the reasons for placing this department of the evangelistic work of the Church under the direction of the Foreign Board. These qualifications are, in important respects, foreign to the usual routine of preparation for preaching the gospel to our own countrymen. Missionaries to the Jews must first acquire a knowledge of their vernacular language, which in comparatively few instances is the English; and they must add to this a careful study of Rabbinical and Talmudical learning, as well as of the peculiar opinions and usages which prevail amongst them. The work itself of missionaries to the Jews in our cities is nearly the same as would devolve on them, if they were stationed in some foreign country.

Whether they live in our own cities, or in Europe, Africa or Asia, the Jews will be found a singular, difficult, but not hopeless class of hearers of the gospel. In some respects they are the same people wherever they are found, agreeing especially in acknowledging the true God, and, alas! in disowning still their Lord and Saviour; but, in other respects, they differ widely from each other. Some adhere rigidly to the Mosaic system, ritual as well as moral; but most add to this the observance of the traditions of the Rabbis, or of what they term the oral law of their great prophet. Others have become widely latitudinarian, putting a rationalistic construction on the writings of Moses. Many are extremely ignorant, and are the subjects of superstition. Not a few have launched, without compass or helm, into the regions of scepticism. But whatever views may have been adopted by them, or whatever the circumstances in which they are found, they are all alike remarkable for not being at rest. They are wanderers, unsettled, *restless*. And never will they find rest until they comply with our Lord's invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew xi. 28–30.

The first missionary to the Jews appointed by the Board was the Rev. Matthew R. Miller, who entered on his work in 1846. His appointment was made with the expectation of his occupying a station in some country abroad; but it was considered expedient for him to acquire the German language and some knowledge of Rabbinical Hebrew, previous to his leaving his native country. The best facilities for studying these are easily within reach in this city, and for some time he was under the instructions of an eminent German Jewish Rabbi, and had his lodgings in a German Jewish family. While pro-

secuting these preparatory studies, much information was obtained concerning the Jewish population of this country. It was found that their numbers were considerable—over 20,000 at that time, and estimated now at about 30,000; and that here they are not less, if not more, accessible to a Christian missionary than in most cities abroad; while hardly any systematic efforts were in progress to direct their minds to Him who is the hope of Israel. Under these circumstances it seemed to be expedient that Mr. Miller should be stationed in New York, where he entered zealously upon his work, but made occasional visits to Jews in other places. He was able to maintain considerable intercourse with individuals, some of them Rabbis. He wrote numerous articles on particular points of the Jewish controversy, some of which were inserted in Jewish periodicals, and a Tract on Christianity, as the true development of the Hebrew religious system.

In 1848 the Rev. John Neander was associated with Mr. Miller in New York. In 1849, the Rev. Bernard Steinthal was appointed to labor among the Jews in Philadelphia, and in 1850 the Rev. Frederick I. Neuhaus among the Jews in Baltimore. In 1852 Mr. Miller was compelled by the state of his health to withdraw from this work. In 1853 Mr. Julius Strauss, a licentiate preacher, received a temporary appointment to labor in New York. The missionaries now employed are all Jews by birth and Germans in language, though also speaking English.

It has been found to be quite impracticable to collect the Jews together for religious services, and the work of the missionary has to be performed on the *colporteur* system, as it was adopted and is still followed in Europe; that is, visits are made at the houses of Jews, conversations are held with them, the Scriptures and Christian tracts are placed in their hands, kindness is shown to them, and opportunities for exerting a Christian influence over them are carefully sought and improved. Labors of this kind have been steadily conducted for some time. No doubt much good seed has been thus sown, and though much of it should bear no fruit, there is pleasing evidence that some of it has not been lost. One of the converts is now pursuing studies with a view to the Christian ministry. A few others appear to be walking worthy of their Christian profession. The missionaries, however, have to take up the language of the prophet, "Who hath believed our report? And to whom is the arm of the Lord revealed?"

That faithful efforts should be made by the Church for the conversion of the Jews, appears to be a very plain duty. It may be conceded that, as a people, they are enduring the anger of God for the great sin of rejecting our blessed Lord; yet we learn nowhere in the Scriptures that Christians are appointed to be the executioners of the divine justice upon them, while, on the other hand, the commission of every Christian minister requires him to preach the gospel to every creature, to Jew no less than to Gentile. By conceding that as a people the Jews are suffering the divine displeasure, we do not admit that there is not still among them a remnant according to the election of grace; and these are to be brought unto Christ by the means which God has appointed for the salvation of elect sinners, of whatever race or tongue. We look for no special dispensation on behalf of the Jews. We believe in no new kingdom of grace, differing for the Jews from the old kingdom of grace, of which the apostles, the martyrs, and the saints of every age and nation have been the willing subjects.

And yet our missions among the Jews should be carried forward under the encouragement afforded by the promise, that with the fulness of the Gentiles all Israel shall be saved. Their dispersion over the face of the earth, moreover, imparts special interest to our missionary labors among them. They are found everywhere, bound together by a common chord, so that a blow struck against them in Damascus vibrates through the whole body, and is deeply felt in New York, London, Berlin, or Calcutta. They are in important respects like the natives of the countries where they sojourn. In Germany, they speak German; in Persia, they speak Persian; in short, they are commonly acquainted with the vernacular tongue of the people amongst whom they dwell, and also with the customs, mode of life, and ways of the country. Let the Jews then become converted to Christ, and in every land they will be ready to preach the faith which now they deny. Planted by Providence in all lands, qualified by language and experience to enter without delay on the work of evangelization, they may yet become invaluable agents in the spread of the Saviour's name amongst all nations.

IX.

THE UNEVANGELIZED NATIONS.

"There remaineth yet very much land to be possessed."

A MAP of the world, painted in light or dark colors, according to the prevalence or absence of the knowledge of God, presents a picture deeply shaded. It is indeed a picture to affect deeply every Christian heart. The darkness spreads over a larger extent of the earth than the light; even the light in many broad regions is not the pure rays of the sun, but is darkened by the atmosphere of Mecca or of Rome.

Amongst some of the gloomiest parts of the earth, the Church of Christ has now her missionaries, laboring to spread abroad the light of the gospel. In another chapter, a general view of missionary statistics will be given; in this, an attempt will be made to enumerate most of the tribes and nations for whom the Protestant Church has not yet entered upon the work of missions, or has engaged in this work to a very limited extent.

Beginning with our own continent, and with our nearest heathen neighbors, we find numerous tribes of Indians, amongst whom no missionary efforts have been commenced. If the reader will refer to Map No. III.* he will find the districts occupied by the more important of these tribes.

* This map has been reduced from Captain Eastman's map, in the Third Part of the "History . . . of the Indian Tribes in the United States, by H. R. Schoolcraft, LL.D. Published under direction of the Commissioner of Indian Affaire." A few corrections have been made in it. Captain Eastman's map was compiled in 1852; and it may be taken as the most satisfactory view of the location of the Indian Tribes that has yet been published.

It is difficult to obtain accurate statistics of the numbers of the Indians, but from the estimates published in Dr. Schoolcraft's work, which are the returns made by agents and others to the Indian Department, we take the following particulars:

Indians in Oregon: Estimate in 1851,	6,500
" " Flat-heads, Snakes, and others, not included above,	16,000
Indians in California, North-western tribes: Estimate in 1851,	9,080
" " In other parts of the State,	90,000
Indians in Utah,	12,000
Indians in New-Mexico, Pueblos: Estimate in 1851,	18,717
" " Apaches, Navajos, etc.,	27,000
Indians in Texas, Comanches: Estimate in 1851 of the Indian Agent, and regarded by him as exaggerated,	20,000
" " Other tribes, same estimate,	2,500
Cheyennes,	3,000
Dacotahs or Sioux bands, having no missionaries— Brulle, Yancton, Two-Kettle, Yanctonais, etc.,	15,640
Aricarees,	1,500
Mandans,	150
Gros Ventres,	700

Assinoboins,	8,000
Crows, of twelve small bands, one of which, the Root-Diggers, was originally a band of Snake Indians,	4,800
Blackfeet,	10,800
	246,387*

Some of the Indian tribes in British, and all in Russian America, are in like manner without the means of grace, as are the Indians of Mexico and South America, who are mostly under the influence of Roman Catholic priests. It is not practicable to form a reliable estimate of the numbers of the British, Russian, and Spanish American Indians. The Indians in Patagonia and the adjacent islands have been estimated at 120,000. The Indians in Spanish American States are included in the returns of the inhabitants of those countries.

Leaving the Aborigines, we turn to the large Roman Catholic population, extending from Mexico to Patagonia. Some Protestant ministers occupy points far distant from each other, and are laboring mostly amongst English and American residents and sailors, though they may exert some influence indirectly on the native inhabitants; their number does not probably reach half a score. We must enumerate, as destitute of missionaries:

Mexico,	7,138,000	
Central America,	2,146,000	
New Granada,	1,686,000	
Venezuela,	1,000,000	
Equador,	600,000	
Bolivia,	1,030,000	
Peru,	1,400,000	
Chili,	1,200,000	
Buenos Ayres,	1,600,000	
Uruguay,	250,000	
Paraguay,	270,000	
Brazil,	7,000,000	
		25,320,000
In the West Indies:		
Hayti,*	900,000	
Cuba, Spanish,	1,007,000	
Porto Rico, Spanish,	359,000	
Guadaloupe, French,	127,000	
Martinique, French,	118,000	
Guiana, (on the Continent,) French,	21,000	
		2,532,000
Crossing over to Africa, we find no missionaries, except as noted in—		
Morocco,	8,500,000	
Algiers,	2,808,000	
Tunis,	2,220,000	
Tripoli and Barca,	800,000	
Beled el Jerid,	900,000	

[These are the Barbary States, and the Jews form a considerable part of this population, amongst whom there are two missionaries. The rest are Mohammedans, excepting the French in Algiers, some 80,000.]

* The Commissioner of Indian Affairs, in the Report of December, 1853, estimates the number of Indians east of the Mississippi at 18,000; and in Minnesota, and along the frontiers of the States to Texas, including the Indian Territory, at 110,000. Most of these have missionary agencies amongst them, though often of a most imperfect and limited kind. The same officer estimates the whole number of Indians in the States and Territories at 400,000. The returns here given amount in all to about 375,000, viz.:

Tribes enumerated above, as without missionaries,	246,387
Commissioner of Indian Affairs' Estimate, for the States east of the Mississippi, and the frontiers,	128,000
	374,387

* There are small English Baptist and Wesleyan missions in Hayti.

Egypt,*	2,895,000	
Nubia,	500,000	
The Great Desert,	300,000	
Soudan,	10,000,000	
Borgoo, Darfour, &c.,	1,200,000	
Abyssinia,	3,000,000	
Eastern Africa,†	3,000,000	
Ethiopia,	3,000,000	
African Islands, Madagascar, &c.,	5,100,000	
To these may be added several countries in which the missionary force yet employed is very limited, viz :		
Senegambia,	7,000,000	
Upper Guinea,	5,500,000	
Lower Guinea,	4,500,000	
		61,223,000
Proceeding to Asia, we may enumerate—		
Asiatic Russia, including Georgia, &c.,	4,562,000	
Independent Turkey,	6,500,000	
Arabia,	8,000,000	
Persia,	9,000,000	
Afghanistan,	6,000,000	
Belochistan,	1,500,000	
Anam, or Cochin China and Cambodia,	9,000,000	
Japan,	30,000,000	
To these should be added many districts in India, not having a missionary station,	50,000,000	
And nearly all of the Chinese Empire, including Thibet, Chinese Tartary, &c., missions being formed only at six places on the Southern Coast,	300,000,000	
		424,562,000

*There is a missionary at Cairo amongst the Copts, and two missionaries amongst the Jews at Tangiers and Tunis.

†There are two or three missionaries at Mombas, on the Eastern coast.

In the Asiatic, Australasian, and Polynesian Islands, a large population remains in spiritual darkness. Our information of many of these islands is very limited, but we may specify as without missions—

The Philippines,	3,000,000	
Sumatra,	3,000,000	
Molucca and Spice Islands,	1,000,000	
New Guinea, New Caledonia, &c.,	600,000	
Pelew, Ladrone, and others,	100,000	
To these may be added, as supplied with but a very limited missionary agency,—		
Java,	9,530,000	
Borneo,	3,000,000	
Celebes,	2,000,000	
		22,230,000

To this long list of nations and tribes to whom the gospel has not yet been preached, we must add the Greek and Roman Catholic nations in Europe. The population of Russia in Europe, most of Austria and of several German States, Italy, Greece, Spain, Portugal, France, Belgium, and the larger part of Ireland is, either wholly or in great part, under bondage to the Pope and the Patriarch or Emperor. To a large extent the inhabitants of these nations are inaccessible to the Christian missionary, though amongst some of them the door is now open. Changes are in rapid progress, and we may hope that many years will not pass away before the gospel shall be freely published in these lands. This Greek and Papal population we may estimate at 185,000,000.

A general summary of the preceding statistics is as follows:

Indians in the United States and Territories,	246,000
" British and Russian Territories,	100,000
" Patagonia and islands,	120,000
Spanish American States,	25,320,000
West Indies,	2,532,000
Africa,	61,223,000
Asia,	424,562,000
Islands in the China Sea and Pacific Ocean,	22,230,000
Greeks and Roman Catholics in Europe,	185,000,000
	721,333,000

If the Chinese census of 360,000,000 be received as correct, the whole population of the earth may be estimated at not less than one thousand millions. According to the preceding statistics, therefore, nearly three-fourths of the human family live in regions that are destitute of evangelical preaching. A still larger number are in bondage to false religious systems, as is shown by the following Tables:*

RELIGIONS OF MANKIND.

Paganism,	600,000,000
Mohammedanism,	120,000,000
Judaism,	5,000,000
Christianity,	275,000,000
	1,000,000,000

CHRISTIANS.

Protestant,	85,000,000
Armenian, Nestorian, &c.,	5,000,000
Greek,	50,000,000
Romanist,	135,000,000
	275,000,000

*These figures can be regarded only as general Estimates, and not as exact Returns.

X.

A GENERAL VIEW OF PROTESTANT MISSIONS.

"All they gather themselves together, they come to Thee."

While darkness rests upon many nations, there are signs of approaching day. The last chapter contained statistics of tribes and people in a great measure destitute of missionary agency; in this, some general statistics will be given of Protestant missions in unevangelized countries. These must be brief and imperfect, yet they will serve to show that a good work is in progress—a work which, we believe, God will bless more and more, until "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The returns made out by Missionary Societies are not prepared on the same plan. Some enumerate only the male laborers, others include the female. The common but not invariable usage of the American Societies is to report the wives of ministers as assistant missionaries, as no doubt they are in a high degree, but this is seldom done by European Societies. Some enumerate missionaries and assistant missionaries, without distinguishing the number of each class. Some report as missionaries all who are in the service of the Society, though the labors of many are devoted to their own countrymen, and they might properly be classed as domestic missionaries. In the following returns, an enumeration is attempted of those only who are laboring among people to whom the gospel has not been preached. Again, the views of missionaries are not uniform as to the admission of communicants to the Lord's Table. And in some instances, no returns of communicants and scholars are given. These and other causes must prevent any complete enumeration of missionary statistics. The details given in this chapter can be regarded only as conveying a general idea of the missionary work.

They have been taken from the Annual Reports of the following Societies, viz.: American Board of Foreign Missions, Boston; American Indian Mission Association, Louisville; American Missionary Association, New York; American Christian Union, New York; Baptist Missionary Union, Boston; Baptist Southern Board of Foreign Missions, Richmond; Episcopal Board of Foreign Missions, New York; Missionary Society of the Methodist Episcopal Church, North, New York; Missionary Society of the Methodist Episcopal Church, South, Louisville; Board of Foreign Missions of the Presbyterian Church, New York; Baptist, Church, Gospel Propagation, London, and Wesleyan Missionary Societies, London—all of the year 1853, except the Presbyterian Board and the Methodist Society, South, which are of 1854; Missionary Register, London, 1853–4, and a few other sources. No attempt has been made to collect the statistics of English and American missions among the Roman Catholic populations of Europe, nor of the missions to the Jews in Europe. A complete enumeration of these would include in France, Belgium, etc., as the main agency in the work of missions, the Protestant churches of those countries, which however could not properly be classified as foreign missions.

Following the geographical arrangement adopted in the last chapter, this survey must begin with missions to

THE AMERICAN INDIANS.

American Board :* among the Senecas and Tuscaroras, Western New York; the Abenaquis, Canada; the Ojibwas or Chippewas, Wisconsin; the Dacotahs or Sioux, Minnesota; and the Cherokees and Choctaws in the Indian Territory—ordained missionaries, 21; native preachers, 3; assistant missionaries, 83,—of whom some are natives; communicants, between 1,500 and 2,000; scholars, about 500.

American Missionary Association :† among the Ojibwas or Chippewas, in Minnesota Territory—ordained missionaries, 2; physician, 1; assistant missionaries, 16.

Baptist Missionary Union :‡ among the Ojibwas or Chippewas, and the Ottawas in Michigan, and the Shawnees, Delawares, and Ottawas in the Indian Territory—ordained missionaries, 6; assistant missionaries, 10—some of whom are natives; communicants, 107; scholars, 131.

Baptist Indian Missionary Association :§ among the Pottawatomies, Weas, Creeks, and Choctaws, in the Indian Territory—ordained missionaries, 11—of whom 4 are Indians; assistant missionaries, 14; communicants, about 1,500; scholars, —.

Episcopal: The Report of the Commissioner of Indian Affairs, 1853, refers to a church of this denomination among the Oneidas in Michigan, and a mission among the Chippewas in Minnesota—ordained missionary, 1; assistant missionaries, 8.

Episcopal, English Church Missionary Society: ordained missionaries, 9—one of them a native; assistant missionaries, 11—most of them natives, at the Red River settlement and nine other stations, in the British possessions north of Minnesota Territory; communicants, 507; scholars, 724.

The Friends, in the Baltimore, Ohio and Indiana Yearly Meetings: a manual labor boarding-school among the Shawnees in the Indian Territory; scholars, 20—who read the New Testament as a class-book every day. Fifty scholars are in the "first-day school." Assistant missionaries, 5. See Report, Com. Indian Affairs, 1853.

Methodist, North: among the Oneidas and Ottawas in Michigan, and among the Wyandots, Shawnees, Delawares and Cherokees in the Indian Territory—missionaries, 17; communicants, 1,051.

Methodist, South: among the Kansas, Shawnees, Wyandots, Delawares, Kickapoos, Cherokees, Creeks, and Choctaws—missionaries, 28; communicants, 3,518; scholars, in nine manual labor schools, 490.

Methodist, English Wesleyan: among the Indians in the Hudson's Bay Company's Territories—stations, 4; missionaries, 2; assistant missionaries, 4; communicants, 120; scholars, 74.

Moravians or United Brethren: among the Delawares in Upper Canada, and among the same tribe in the Indian Territory—stations, 2; among the Cherokees in the Indian Territory—stations, 2; brethren, 8; sisters, 7; "under instruction," 407. In Greenland and among the Esquimaux in Labrador—stations, 4; brethren, 31; sisters, 20; under instruction, 3,400; communicants, 1,230.

Presbyterian: among the Chippewas in Michigan, the Omahas and Otoes in Nebraska Territory, and the Iowas and Sacs, the Creeks, Seminoles, Choctaws, and Chickasaws, in the Indian Territory—ordained missionaries, 8; male and female assistant missionaries, 58—some of whom are natives; communicants, 85; scholars, 538.

SPANISH-AMERICAN STATES.

American Christian Union :* at Valparaiso—ordained missionary, 1; at Panama—lay missionary, 1.

American Seaman's Friend: at Panama—ordained missionary, 1.

American Union and American Seaman's Friend: at Valpa-

*The organ of the Congregational, New School Presbyterian and Reformed Dutch Churches.

†The organ of churches conducting missions on the basis of opposition to slavery, as in itself and under all circumstances sinful.

‡The organ of the regular Baptist churches in the Northern States.

§The organ of Baptist churches in the Southern States.

*The organ chiefly of the Congregational, New School Presbyterian, and Reformed Dutch Churches.

raiso—ordained missionary, 1; at Rio de Janeiro—ordained missionary, 1.

Methodist, North: at Buenos Ayres—ordained missionary, 1.

Methodist, English Wesleyan: at Belize and Caribtown, Honduras Bay—missionaries, 2; communicants, 503; scholars, 326.

Moravian: in Nicaragua, or the Mosquito Coast—brethren, 3; sister, 1.

Presbyterian: at Buenos Ayres—ordained missionary, 1.

GUIANA AND THE WEST INDIES.

American Association: in Jamaica—ordained missionaries, 6; male and female assistant missionaries, 17; communicants, about 300; scholars, 513.

American Union: in Hayti—ordained missionary, 1.

Baptist, English: in Hayti, Trinidad, and the Bahamas—missionaries, 7; native preachers, 24; native assistant teachers, 201; communicants, 2,656; scholars, 753; Sabbath-school scholars, 2039. The churches in Jamaica, not now assisted by the Society, report 15,353 communicants.

Episcopal, English Church Missionary Society: in British Guiana—ordained missionary, 1; assistant missionaries, 2; communicants, 72; scholars, 102.

Episcopal, English Gospel Propagation Society: in Jamaica, the Bahamas, Antigua, Barbadoes, and British Guiana—ordained missionaries, 33.

Independent, London Missionary Society: in British Guiana and Jamaica—ordained missionaries, 18; native assistants, 11; communicants, about 4,000; scholars, 3,000.

Methodist, English Wesleyan: in British Guiana, Antigua, St. Christopher's, Dominica, Montserrat, Nevis, St. Eustatius, St. Bartholomew's, St. Martin's, Tortola, Anegada, Anguilla, St. Vincent's, Trinidad, Tobago, Barbadoes, Jamaica, the Bahamas, and Hayti—missionaries and assistant missionaries, 84; communicants, 48,144; scholars in day-schools, about 9,500.

Moravian: in the islands of St. Thomas, St. John, St. Croix, Jamaica, Antigua, St. Christopher's or St. Kitts, Barbadoes, Tobago, and in Surinam or Dutch Guiana—in 1852, brethren, 87; sisters, 76; under instruction, 59,596, of whom about 17,000 were communicants.

Presbyterian, Scotch United Secession Church: in Jamaica and Trinidad—ordained missionaries, 23; communicants, 3,900; scholars, about 3,000.

AFRICA—NORTH AND EAST.

Episcopal, English Church Missionary Society: at Cairo, Egypt—ordained missionary, 1; teachers, 4, three of whom are natives; at Rabbai Mpi, (Mombas,) a few degrees south of the equator—ordained missionaries, 3. London Jews' Society: at Tanjiers—ordained missionary, 1.

Independent, British Jews' Society: at Tunis—missionary, 1; assistant, 1.

AFRICA—WEST.

American Board: Gaboon river, near the equator—stations, 3; ordained missionaries, 6; physician, 1; female assistant missionaries, 7; native helpers, 4; communicants, about 20; scholars, 50.

American Association; among the Mendians, near Sierra Leone—ordained missionaries, 3; male and female assistant missionaries, 14.

Baptist, Missionary Union: among the Bassas, in Liberia—ordained missionaries, 2; female assistant missionaries, 4; communicants, 16; scholars, 46; in Sunday-school, 60.

Baptist, Southern Board: in Liberia at Cape Palmas, Sinoe, Monrovia, and ten other stations—missionaries and teachers, 19; communicants, about 600; scholars, about 400; in the Yoruba country, missionaries, 4.

Baptist, English: on the island of Fernando Po, and at one or two stations on the coast of the mainland—missionary, 1; assistant missionaries, 4; native assistant, 1; communicants, 122; scholars, 280.

Episcopal: at Cape Palmas and neighboring places—ordained missionaries, 12; physician, 1; male and female assistant missionaries, 17; native teachers, 2.

Episcopal, English Church Missionary Society: in Sierra Leone, the Timneh country at a station sixty miles east of Freetown, and in

the Yornba country at Abbeokuta, Badagry, and other places—ordained missionaries, 27, of whom 4 are natives; assistant missionaries, 87, nearly all natives; communicants, 2,976; scholars, 5,822.

GERMAN: Basle Society, at Akropong and Danish Accra—Hamburgh Society, at Cape Coast—missionaries, 3; church members, 20; scholars, 220.

METHODIST, North: in Liberia—missionaries, 20; teachers, 20; communicants, 1,301, of whom 115 are natives; scholars in the academy, boarding and day-schools, 811, of whom 127 are natives. Two of the teachers are white persons. The missionaries include all the ministers in charge of congregations of the Methodist Church, North, in Liberia.

METHODIST, English Wesleyan: on the Gambia river, Sierra Leone, Gold Coast, and Kingdom of Ashantee—missionaries and assistant missionaries, 17; communicants, 8,021; scholars, 4,320.

PRESBYTERIAN: in Liberia, and on the island of Corisco—ordained missionaries, 6; licentiate preacher, 1; teachers, 2—of whom one missionary, the licentiate, and the teachers, are colored persons: church members, about 120; scholars, about 150.

PRESBYTERIAN, Scotch United Secession Church: at Old Calabar, 100 miles east of the Delta of the Niger, three stations, one of which is 70 miles from the sea—ordained missionaries, 4; male and female assistant missionaries, 6; native assistants, 6.

AFRICA—SOUTH.

AMERICAN BOARD: among the Zulus—ordained missionaries, 13; assistant missionary, 1; female assistant missionaries, 15; native helpers, 9; communicants, 164; scholars, 155.

EPISCOPAL, English Gospel Propagation Society: among the heathen and Mohammedans at Cape Town, and at Natal—ordained missionaries, 2; catechists, 2; agriculturist, 1; in a school among the Hottentots in George District, 140 scholars.

FRENCH PROTESTANT: among the Hottentots, Bassouto Bechuanas, and the Bechuanas—ordained missionaries, 15; assistant missionaries, 3; communicants, 855; scholars, 360.

GERMAN PROTESTANT: Rhenish Missionary Society—missionaries, 22; assistants and native catechists, 8; communicants, 1,239; scholars, 620. Berlin Missionary Society—missionaries, 14; "baptized," 907; scholars, 418.

INDEPENDENT, London Missionary Society: among the Hottentots, Caffres, Bosjesmans, and Bechuanas—ordained missionaries, 24; assistant missionaries, 3; communicants, 3,747; scholars, 3,387. In Mauritius—ordained missionaries, 3.

METHODIST, English Wesleyan: in the colony, and in Caffraria—missionaries and assistant missionaries, 39; communicants, of whom however a large number are colonists, about 5,000; scholars, about 7,400.

MORAVIANS: among the Hottentots and Caffres—brethren, 27; sisters, 24; "under care," 6,560.

NORWEGIAN PROTESTANT: near Port Natal—missionaries, 4.

PRESBYTERIAN, Scotch Free Church: at Cape Town and in Caffraria—ordained missionaries, 6; communicants, 88. United Secession Church: in Caffraria—ordained missionaries, 2; communicants, about 100.

ASIA—WESTERN AND ADJACENT PARTS OF EUROPE.

AMERICAN BOARD: among the Armenians of Constantinople, Smyrna, and six other places—ordained missionaries, 21; female assistant missionaries, 25; native preachers, 10; native helpers, 36; communicants, 351; scholars, 451: among the Jews, at Constantinople and Salonica—ordained missionaries, 4; female assistant missionaries, 3; native helpers, 2. In Greece, one ordained missionary and his wife. In Syria, at Beirut and four other places—ordained missionaries, 11; physician, 1; printer, 1; female assistant missionaries, 13; native preachers, 4; native helper, 1; communicants, —; scholars, 554. In Assyria, at Mosul and Diarbekir—ordained missionaries, 5; female assistant missionaries, 5; native helpers, 3; communicants, 10; scholars, 41. Among the Nestorians, at Ooroomiah and Gawar—ordained missionaries, 8; printer, 1; female assistant missionaries, 11; native preachers, 11; native helpers, 12; communicants, —; scholars, about 1,200.

BAPTIST, Missionary Union: in Greece, at Athens, Corfu, and Pi-

ræus—ordained missionaries, 2; female assistant missionaries, 3; native assistant, 1; communicants, 13; scholars, 50.

Episcopal: at Athens—ordained missionary, 1; female assistant missionaries, 2.

Episcopal, English Church Missionary Society: at Syra in Greece, Smyrna in Asia Minor, Jerusalem and Nazareth—ordained missionaries, 4; assistant missionaries, 3; native assistants, 8; communicants, 6; scholars, 361. London Jews' Society: at Smyrna, Constantinople, Jassy, Bucharest, Jerusalem, Jaffa, Safet, and Bagdad—ordained missionaries, 9; assistants and colporteurs, 17; communicants, —; scholars, 124.

Independent, British Jews' Society: at Beirut—ordained missionary, 1; scholars, 30.

Presbyterian, Associate Reformed: at Damascus, Syria, among the Jews—ordained missionaries, 2; physician, 1.

Presbyterian, Irish General Assembly: at Damascus, among the Jews—ordained missionaries, 2.

Presbyterian, Scotch Free Church: at Constantinople, among the Jews—ordained missionaries, 3.

ASIA—INDIA AND CEYLON.

American Board: in Ceylon, South and West India—ordained missionaries, 39; assistant missionaries, 4; female assistant missionaries, 34; native preachers, 4; native helpers, 110; communicants, 884; scholars, 6,787.

Baptist, Missionary Union: in Assam and among the Teloogoos, South India—ordained missionaries, 9; female assistant missionaries, 9; native assistants, 7.

Baptist, Free-Will: in Orissa—ordained missionaries, 3; native assistants, 4; communicants, 26; scholars, 67.

Baptist, English General: in Orissa—missionaries, 5; assistant missionary, 1; native preachers, 9; communicants, 255.

Baptist, English: in Bengal and other parts of North India, South India, and Ceylon—missionaries, 33; native preachers, 103; native communicants, 1,656; scholars, 3,492.

Episcopal, English Church Missionary Society: in north, west, and south India and Ceylon—ordained missionaries, 100—of whom 17 are natives and East Indians; male assistant missionaries, 16; female assistant missionaries, 9; native helpers—male, 986; female, 158; communicants, 6,182; scholars, 34,036.

Episcopal, English Gospel Propagation Society: in north and south India and Ceylon—ordained missionaries, 48—of whom 6 appear by their names to be natives; "country-born" and native catechists, 166; communicants, 4,629; scholars, about 4,000 boys, and 1,500 girls.

German Protestant: Basle Missionary Society in south-western India—missionaries, 28—of whom one is a native; European assistant missionaries, 3; native catechists, 39; communicants, 599; scholars, 1,687 boys, and 363 girls. Gosner's Missionary Society, in north India—missionaries, 26; scholars, 350. Missionary Society at Leipsic, in north India—missionaries, 7; communicants, 1,580; scholars, 874.

Independent, London Missionary Society: in north, west and south India—ordained missionaries, 44—of whom two are natives; assistant missionaries, 3; communicants, about 1,400; scholars, about 9,000.

Methodist, English Wesleyan: in south India and Ceylon—missionaries and assistants, 37; native catechists, 18; communicants, 2,137; scholars, 4,936.

Presbyterian: in the north-west or Upper India—ordained missionaries, 24—two of whom are natives; female assistant missionaries, 21; native assistants, 25; communicants, 260; scholars, 2,900.

Presbyterian, Irish General Assembly: in Guzerat, western India—ordained missionaries, 5.

Presbyterian, Scotch Free Church: at Calcutta, Madras, Bombay, and other places—ordained missionaries, 18—of whom three are natives; native preachers, 4; scholars, 7,030.

Presbyterian, Scotch, Established Church: at Calcutta, Bombay, and Madras—ordained missionaries, 7; female assistant missionaries, 2; native catechist, 1; scholars, 2,375.

ASIA—BURMAH AND SIAM.

American Association: in Siam—ordained missionaries, 5; female assistant missionaries, 5.

Baptist, Missionary Union: in Burmah—missionaries, 29; female assistant missionaries, 31; native assistants, 129; communicants, about 7,000; scholars, 1,062. In Siam—missionaries, 3; female assistant missionaries, 4; Chinese assistants, 3; communicants, 35.

Presbyterian: in Siam—missionaries, 2; physician and licentiate preacher, 1; female assistant missionary, 1.

ASIA—CHINA.

American Board: at Canton, Amoy and Fuh-Chau—missionaries, 11; licentiate preacher, 1; printer, 1; female assistant missionaries, 13; native helpers, 4; communicants, 21; scholars, about 100.

American Association: Chinese in California—missionary, 1.

Baptist, Missionary Union: at Hong-Kong and Ningpo—missionaries, 5; female assistant missionaries, 3; native assistants, 6; communicants, 31; scholars, 65.

Baptist, Southern Board: Canton and Shanghai—missionaries, 5; physician, 1; female assistant missionaries, 7; scholars, 80.

Episcopal: at Shanghai—missionaries, 5; assistant missionaries, 7; native catechists, 2; communicants, 24; scholars, 200.

Episcopal, English Church Missionary Society: at Fuh-Chau, Shanghai, and Ningpo—missionaries, 6; native helper, 1; communicants, —; scholars, 62.

German: Basle Society, at Hong Kong—missionaries, 3; native catechists, 5; communicants, 90. Swedish Society, at Hong Kong—missionary, 1.

Independent, London Missionary Society: at Canton, Hong Kong, Amoy and Shanghai—missionaries, 9; physicians, 3; printer, 1; communicants, 35; scholars, 90.

Methodist, North: at Fuh Chau—missionaries, 2; female assistant missionaries, 2.

Methodist, South: at Shanghai—missionaries, 6.

Methodist, English Wesleyan: at Canton—missionaries, 3; teacher, 1.

Presbyterian: at Canton, Shanghai, and Ningpo—missionaries, 12; physicians, 2; female assistant missionaries, 13; native assistant, 1; communicants, 23; scholars, 146. Chinese in California—missionary, 1; female assistant missionary, 1; native catechist, 1; communicants, 4.

Presbyterian, English: at Amoy—missionaries, 2; physician, 1.

ISLANDS—CHINA SEA AND PACIFIC.

American Board: on two of the Caroline Islands, sometimes called Mikronesia—missionaries, 2; female assistant missionaries, 2; native helpers, 2. On the Sandwich Islands, pastors and preachers, 24; native pastors, 4; missionaries supported in part by the Board, 13; missionaries supported by the Board, 3; male and female assistant missionaries, 27; communicants, 22,236; scholars, 11,900. On the Marquesas Islands, two native pastors and several assistants, from the Sandwich Islands.

Episcopal, English Church Missionary Society: in New Zealand—missionaries, 28; male and female assistant missionaries, 10; native assistants, 440; communicants, 7,027; scholars, about 14,000.

Episcopal, English Gospel Propagation Society: in Borneo—missionaries, 3; lay assistant missionary, 1.

German: Rhenish Society, on Borneo—missionaries, 5; printer, 1; native catechists, 2; communicants, 68; scholars, 550. Gosner's Society, in Java—missionaries, 3; in Australia—missionaries, 14; and in New Zealand—missionaries, 5. Netherlands' Missionary Society, on Amboyna, Celebes, Java, and Samarang—missionaries, 19; scholars, about 10,000. Moravians, in Australia—brethren, 2; assistant brethren, 2. Missionary Society at Bremen: in New Zealand—missionaries, 5.

Independent, London Missionary Society: the Georgian, Society, Hervey, and Samoan Islands—missionaries, 30; printer, 1; communicants, about 3,500; scholars, about 5,000. On seven of the Western Polynesian Islands—only Samoan and Rarotongan laborers, 18.

Methodist, English Wesleyan: in the Feejee and Friendly Islands—missionaries and assistants, 23; native catechists, 68; communicants, 9,687; scholars, 11,996. In New Zealand—missions to natives and colonists, not separately reported.

Presbyterian Church of Nova Scotia and Scotch Reformed: in Aneiteum, New Hebrides—missionaries, 2; native assistants, 3.

I. SUMMARY VIEW OF PROTESTANT MISSIONS.

MISSION-FIELDS.	MISSIONARIES.	ASSISTANTS.	NATIVE HELPERS.	COMMUNICANTS.	SCHOLARS.
American Indians, - - - -	125	259		9,868	2,477
Spanish American States, - -	11	2		503	326
Guiana and the West Indies, -	218	137	236	76,072	16,868
Africa—North and East, - -	6	2	3		
" Western, - - - - -	107	100	100	13,196	12,138
" South, - - - - -	152	72	13	11,193	12,480
Asia—Western, - - - - -	74	87	88	380	2,811
" India and Ceylon, - -	419	120	1,636	19,651	79,466
" Burmah and Siam, - -	39	42	132	7,035	1,062
" China, - - - - - -	72	58	19	237	798
Islands—China Sea and Pacific,	146	55	513	42,518	53,446
Total, - - - -	1,369	934	2,737	180,653	181,792

II. SUMMARY VIEW OF PROTESTANT MISSIONARIES.

CONGREGATIONAL—American Board, - - - -	97	
London Missionary Society, -	130*	
American Baptist, North, -	56	
" " South, -	30	
CONGREGATIONAL—American Baptist, Free-Will, -	3	
English Baptist, - - -	43	
" General Baptist, - -	7	
		366
EPISCOPAL—American, - - - - - -	19	
English, - - - - - -	275	
		294
METHODIST—American, North, - - - -	32	
" South, - - - -	20	
English Wesleyan, - - - -	107	
		159
MORAVIAN, - - - - - - - - -		158
PRESBYTERIAN—Old School, Presbyterian Board, -	53	
" " American Board, - -	12	
" " American Christian Union,	2	
New School, American Board, -	41	
Reformed Dutch, " " -	7	
German Reformed, " " -	1	
Reformed, Presbyterian Board, -	3	
Associate Reformed, - - -	2	
Presbyterian Church, Nova Scotia,	2	
English, - - - - -	2	
French, - - - - -	15	
German, - - - - -	155	
Irish, - - - - - -	7	
Scotch, Free Church, - - -	27	
Established Church, - -	7	
United Secession, - -	29	
		365
UNKNOWN—American Association, etc., - - -		27

Summary— CONGREGATIONAL, -	366	
EPISCOPAL, - -	294	
METHODIST, - -	159	
MORAVIAN, - -	158	
PRESBYTERIAN, - -	365	
UNKNOWN, - -	27	
		1,369

NOTE.—In the Returns of Societies specifying missionaries and assistants, but not distinguishing between them, one-half is here assigned to each.

* The whole number, but some of these are Presbyterians.

APPENDIX.

MISSIONARIES AMONG THE INDIAN TRIBES.

The names of the missionaries among the Indian Tribes, in the Sketch of the Missions, could not be given without changing the plan on which that paper was prepared. To supply this deficiency the following list has been compiled, which is taken chiefly from a valuable series of papers published in the Presbyterian newspaper at Cincinnati. In the other missions this information is interwoven with the narrative:

Weas:—	Rev. Wells Bushnell and wife,	1833–35.	
	Rev. Joseph Kerr and wife,	1833–37.	
	Miss Martha Boal,	1833–34.	
	Miss Nancy Henderson,	1833–36.	
	Mr. Henry Bradley,	1834–38.	
	Mrs. Bradley,	1837–38.	
	Mr. Elihu M. Shepherd,	1834–35.	
	Mr. Francis H. Lindsay and wife,	1835–36.	
	Rev. John Fleming,	1837–38.	
	Mr. James Duncan,	1837–38.	
Iowas and Sacs:—	Mr. Aurey Ballard and wife,	1835–37.	
	Mr. Elihu M. Shepherd,	1835–36.	
	Rev. Samuel M. Irvin and wife,	1837—	
	Rev. William Hamilton and wife,	1837–53	
	Mr. Henry Bradley and wife,	1838–41.	
	Mrs. Rosetta Hardy,	1838–39.	
	Mr. Francis Irvin and wife,	1841–47	
	Rev. Samuel H. Coon and wife,	1845–45.	
	Mr. Paul Bloohm,	1845–47.	
	Rev. Edmund McKinney and wife,	1846–47.	
	Miss Sarah A. Waterman,	1850—	
	Mrs. Letitia Donaldson,	1853—	
Chippewas:—	Rev. Peter Dongherty,	1838—	
	Mrs. Dougherty,	1840—	
	Rev. John Fleming,	1838–39.	
	Mr. Henry Bradley and wife,	1841–46.	
	Mr. Henry Rodh,	1847—	
	Mr. Andrew Porter,	1847—	
	Mr. James K. Whiteside and wife,	1850–52.	
	Miss Ann Porter,	1852—	
	Miss H. L. Cowles,	1852—	
	Miss W. A. Isbell,	1853—	
	Mr. Joseph G. Turner and wife,	1853—	
Greeks:—	Rev. Robert M Loughridge,	1841—	
	Mrs. Loughridge,	1843–45.	Died
	Rev. Edmund McKinney and wife,	1843–43	
	Rev. John Limber,	1844–45.	
	Mr John Lilley and wife,	1846–48.	
	Mrs Loughridge,	1847–50.	Died.
	Rev. Hamilton Balentine,	1848–50.	
	Rev. David W. Eakins,	1848–50	
	Miss Nancy Thompson,	1848—	
	Miss Nancy Hoyt,	1849–50.	
	Mr. William S. Robertson,	1850—	
	Mrs. Robertson,	1851—	
	Rev. J. Ross Ramsay and wife,	1850–52.	
	Mr. Joseph B. Junkin and wife,	1850–53.	
	Miss Mary Bowen,	1850–52.	
	James Junkin, M. D., and wife,	1851–52.	
	Rev. William H. Templeton,	1851—	
	Miss Hannah M. Green,	1851–52.	
	Miss Clara W. Eddy,	1852—	
	Miss Catharine M. Workman,	1852—	
	Mrs Elizabeth Reid,	1852—	

	Miss *Elizabeth Stedham*,	1852–58.	
	Rev. Augustus W. Loomis and wife,	1852–53.	
	Mrs. Loughridge,	1853—	
	Miss *Mary Lewis*,	1853—	
	Miss *Keziah Anderson*,	1853—	
	Mr. Alexander M'Ewen,	1853—	
Choctaws:—	Rev. James B. Ramsey and wife,	1845–49.	
	Mr. Oliver P. Stark,	1846–49.	
	Mr. Charles H. Gardiner and wife,	1846–49.	
	Mr. Lewis Bissell,	1846–49.	
	Miss Elizabeth J. Morrison,	1846—	
	Mr. Joseph McLure and wife,	1846–47.	
	Mr. Joseph S. Betz and wife,	1846–52.	
	Charles Fishback, M. D.,	1848–49.	
	Mr. *Jonathan Dwight*,	1848–52.	
	Miss Susan Dutcher,	1848–51	Died.
	Rev. Alexander Reid,	1849—	
	Mrs. Reid,	1850—	
	Rev. Casper R. Gregory and wife,	1849–50.	
	Rev. Alexander J. Graham,	1849–50.	Died.
	Mr. Joseph G. Turner,	1850–52.	
	Miss F. K. Thompson,	1850–52.	
	Rev. Hamilton Balentine and wife,	1850–52.	
	Rev. John Edwards and wife,	1851–53.	
	Mr. Truman Judson,	1851—	
	Mr. George Ainslie,	1852—	
	Mrs. Ainslie,	1853—	
	Mr. Reuben Lowrie,	1852–53.	
	Mr. R. J. Burtt and wife,	1853—	
	Mr. J. Harvey Nourse and wife,	1853—	
	Mr. Edward Evans and wife,	1853—	
Omahas and Otoes:—	Rev. Edmund McKinney and wife,	1846–53.	
	Mr. Paul Bloohm,	1846–47.	
	Mr. David E. Read,	1847–52.	
	Miss E. Higby,	1847–49.	
	Mr. Henry Martin and wife,	1850–51.	
	Miss Martha Fullerton,	1850–52.	
	Mr. James C. Dillett and wife,	1853—	
	Miss Mary E. Woods,	1852—	
	Mr. David Jones and wife,	1853—	
Seminoles:—	Mr. John Lilley and wife,	1848—	
	Mr. John D. Bemo and wife,	1848—	
Chickasaws:—	Mr. James S. Allan and wife,	1849—	
	Rev. Andrew M. Watson and wife,	1852–53.	
	Mr. Leander W. Davies,	1852—	
	Mr. John McCarter,	1852—	
	Rev. Hamilton Balentine and wife,	1852—	
	Miss F. K. Thompson,	1852—	
	Miss Hannah M. Green,	1852—	
	Miss Mary Jane Burns,	1853—	
	Miss Maria Shellabarger,	1853—	
	Miss Anna M. Turner,	1853—	
	Miss Mary Jane Wilson,	1853—	

Note.—Names printed in Italic denote persons of Indian birth.

A GENERAL STATEMENT OF RECEIPTS.

RECEIPTS OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

For First Year to May,	1833,	$ 6,431	90
Second " "	1834,	16,296	46
Third " "	1835,	17,677	52
Fourth " "	1836,	19,123	86
Fifth " "	1837,	32,832	54

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

First Year to May,	1838,	45,498	62
Second " "	1839,	58,779	18
Third " "	1840,	54,644	65
Fourth " "	1841,	67,081	58
Fifth " "	1842,	57,908	29
Sixth " "	1843,	55,163	66
Seventh " "	1844,	68,718	44
Eighth " "	1845,	82,872	69
Ninth " "	1846,	90,561	15
Tenth " "	1847,	93,679	34
Eleventh " "	1848,	108,586	88
Twelfth " "	1849,	110,534	40
Thirteenth " "	1850,	126,075	40
Fourteenth " "	1851,	139,084	33

Receipts continued.			
Fifteenth Year to May,	1852, - - -	144,922 90	
Sixteenth " "	1853, - - -	153,268 83	
		$1,534,741 62	

Notes.—1. The preceding figures show the *aggregate* receipts in each year; that is, the amount received from all sources. The sums actually contributed by the churches were considerably less. For example, in the aggregate of last year are included $23,240 from the Indian funds for education; $8,000 from the Bible and Tract Societies; $5,754 from friends in India; $1,800 from the Covenanter Church, and a few smaller sums, so that $113,939 was the amount given by the Presbyterian Church. Of this $113,939, the sum of $11,402 was received in legacies, leaving $102,537 as the amount given by the churches for the year ending on the first of last May.

2. This statement affords ground of much encouragement to the friends of missions. They will observe the large increase in the whole amount, and also the gradual and steady progress of that increase for the last ten years. A steady advance from year to year is the very best condition of the funds of any missionary institution. No doubt large sums, even tens of thousands of dollars, could be well expended on churches, chapels, schools, and other buildings, in making provision for the education of the children, and for the support of the widows of missionaries, or for the general enlargement of the work of missions in existing and new fields of labor; but for the current or regular expenses of the missionary work, the main reliance must be on the systematic contributions of the congregations. If these should fall off, or prove to be irregular, or proceed from mere impulse instead of enlightened Christian principle, serious embarrassment will inevitably follow. We thank God for the steady growth of missionary feeling in the Church, as indicated by these Returns.

3. Yet the fact must not be forgotten, that it is only a very limited and partial support which the cause of missions has heretofore received. The Minutes of the General Assembly of last year report about 220,000 church members in our communion; so that if each and every one had given an equal part of the sum of $102,537, the amount to each would have been less than one cent each week! Many who were not church members gave their willing offerings to promote this cause. Many, both church members and others, gave five dollars, ten dollars, twenty dollars, and upwards, to hundreds, and even thousands each. Of course, then, many gave nothing at all. Now, who is so poor as not to be able to aid, in some degree, a work like this? Who could not spare or earn something? If only the hearts of all were deeply concerned, or if an opportunity were afforded, and a warm invitation addressed to all the churches, by their office-bearers, there could be no doubt as to what would be the result. But while so many do not practically recognize the duty of giving money to support this cause, those who do will endeavor to supply their lack of service; and God will, as we believe, graciously incline more and more of His people to engage in this work, until eventually we shall be in practice as in profession a missionary body, marked by the piety of the primitive Christians. This is our hope.

4. A million and a half of dollars seems to be a large sum of money for one object. Yes, but it is the aggregate of twenty-one years' donations for the conversion of the world, and we spend in each year more than that sum on single articles of luxury. Far more is spent each year by our countrymen on brandy, or on cigars. Besides, who can estimate the worth of many souls already saved? Who can count the value of the seed sown in many lands? Who can compute the blessedness of hearing the Saviour say in the great day, "Well done, good and faithful servant?" — *Foreign Missionary, January*, 1854.

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